THE BOOKE OF COMMON PRAYER and Administration of the Sacraments.

And other Rites and *Ceremonies of the Church of* England.

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¶ An

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¶ An Act for the Vniformitie of Common Prayer, and Seruice, in the *Church, and administration of the* SACRAMENTS.

WHere at the death of our late Soueraigne Lord, King *Edward* the sixt, there remained one vniforme order of Common Sernice and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set foorth in one Booke, intituled, The Booke of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorised by Act of Parliament, holden in the fist and sixt yeeres of our said late Soueraigne Lord, King *Edward* the sixt, intitnled, An Act for the vniformitie of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yeere of the reigne of our late Soueraigne Lady, Queene *Mary*, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs Religion.

Bee it therefore enacted by the authority of this present Parliament, that the said Statute of repeale, and euery thing therein conteined, onely concerning the said Booke, and the Seruice, administration of Sacraments, Rites, and Ceremonies, contained or appointed, in, or by the said Booke, shalbe void and of none effect, from, and after the Feast of the Nativity of Saint *Iohn* Baptist next comming. And that the said Booke, with the order of Seruice, and of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said feast of the Nativity of Saint *Iohn* Baptist, in full force and effect, according to the tenor

and effect of this Statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers, in any Cathedrall or Parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes Dominions, shall from and after the feast of the Nativity of S. *Iohn* Baptist next comming, bee bounden to say and vse the Mattens, Euensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other common and open Prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament in the said fift and sixt yeere of the reigne of King *Edward* the sixt, with one alteration or addition of certaine Lessons to bee vsed on euery Sunday in the yeere, and the forme of the Letany altered and corrected, and two sentences onely added in the deliuery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the sayd Booke, or minister the Sacraments, from and after the Feast of the Nativity of S. *Iohn* Baptist next comming, refuse to vse the said Common Prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in such order and forme as they bee mentioned and set foorth in the said Booke, or shall wilfully or obstinately standing in the same, vse any other Rite, Ceremony, Order, Forme, or manner of celebrating of the Lords Supper openly or priuily, or Mattens, Euensong, administration of the Sacraments, or other open prayers, then is mentioned and set foorth in the said Booke (*Open prayer in and thorowout this Act, is meant that Prayer which is for other to come vnto or heare, either in common Churches or priuate Chappels, or Oratories, commonly called, The Seruice of the Church*) or shall preach, declare, or speake any thing in the derogation, or deprauing

praying of the said Booke, or any thing therein contained, or of any part thereof, and shall bee thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shall lose and forfeit to the Queenes Highnesse, her Heires and Successors, for his first offence, the profit of all his Spirituall Benefices or Promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without Baile or Maineprise. And if any such person, once conuict of any offence concerning the premisses, shall after his first conuiction, eftsoones offend, and bee thereof in forme aforesaid lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be depriued *Ipso facto* of all his spirituall promotions. And that it shall bee lawfull to all Patrons of Donours of all and singuler the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twise conuicted in forme aforesaid, shal offend against any of the premisses the third time, and shall be thereof in forme aforesaid lawfully conuicted: that then the person so offending, and conuicted the third time, shal be depriued *Ipso facto* of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be conuict in forme aforesaid, concerning any of the premisses, shall not bee Beneficed, nor haue any spirituall promotion: that then the same person so offending and conuict, shal for the first offence suffer imprisonment during one whole yeere next after his said conuiction, without Bayle or Maineprise. And if any such person, not hauing any spirituall promotion, after his first conuiction, shall eftsoones offend in any thing concerning the premisses, and shall in forme aforesaid bee thereof lawfully conuicted: that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authoritie aboueſaid, that if any perſon or perſons whatſoeuer, after the ſaid feaſt of the Natiuitie of S. Iohn Baptiſt next comming, ſhall in any Enterludes, Playes, Songs, Rimes, or by other open wordes, declare or ſpeake any thing in the derogation, deprauing, or deſpiſing of the ſame Booke, or of any thing therein contained, or any part thereof, or ſhall by open fact, deed, or by open threatnings, compell, or cauſe, or otherwiſe procure, or maintaine any Parſon, Vicar, or other Miniſter in any Cathedrall, or Pariſh Church, or in Chappell, or in any other place, to ſing or ſay any Common & open prayer, or to miniſter any Sacrament, otherwiſe, or in any other maner and forme then is mentioned in the ſaid Booke, or that by any of the ſaid meanes, ſhall vnlawfully interrupt or let any Parſon, Vicar, or other miniſter in any Cathedral or Pariſh Church, Chappell, or any other place, to ſing or ſay Common & open prayer, or to miniſter the Sacraments, or any of them, in ſuch manner and forme as is mentioned in the ſaid Booke: that then euery ſuch perſon being thereof lawfully conuicted in forme aboueſaid, ſhall forfeite to the Queene our Soueraigne Lady, her heires and ſucceſſours, for the firſt offence an hundred markes. And if any perſon or perſons, being once conuict of any ſuch offence, eftſoones offend againſt any of the laſt recited offences, and ſhall in forme aforeſaid be thereof lawfully conuict: that then the ſame perſon ſo offending and conuict, ſhall for the ſecond offence forfeit to the Queene our Soueraigne Lady her heires and ſucceſſors, foure hundred markes. And if any perſon, after he in forme aforeſaid, ſhall haue been twice conuict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and be thereof in forme aboueſaid lawfully conuict: that then euery perſon ſo offending and conuict, ſhall for his third offence, forfeit to our Soueraigne Lady the Queene, all his goods and chattels, and ſhall ſuffer impriſonment during his life. And if any perſon or perſons, that for his firſt offence concerning the premiſſes, ſhall bee conuict in forme aforeſaid, doe not pay the ſumme to be payd by vertue of his conuiction, in ſuch maner and forme as the ſame ought to be payd within

within sixe weekes next after his conuiction: that then euery person so conuict, and so not paying the same, shall for the same first offence, instead of the said summe, suffer imprisonment by the space of sixe moneths, without baile or maineprise. And if any person or persons, that for his second offence concerning the premisses, shalbe conuict in forme aforesaid, doe not pay the said summe to bee paid by vertue of his conuiction and this statute, in such manner and forme as the same ought to be paid, within six weeks next after his said second conuiction: that then euery person so conuicted and not paying the same, shall for the same second offence, in the stead of the sayd summe, suffer imprisonmēt during twelue moneths, without baile or maineprise. And that from and after the said Feast of the Nativity of Saint Iohn Baptist next comming, all and euery person and persons inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, hauing no lawfull or reasonable excuse to bee absent, endeauour themselues to resort to their Parish Church or Chappel accustomed, or vpon reasonable let thereof, to some vsuall place where common prayer and such Seruice of God shalbe vsed in such time of let, vpon euery Sunday, and other daies ordained & vsed to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common praier, preachings, or other Seruice of God there to be vsed or ministred, vpon paine of punishment by the Censures of the Church: And also vpon paine that euery person so offending, shall forfeit for euery such offence twelue pence, to be leuied by the Churchwardens of the Parish, where such offence shall be done, to the vse of the poore of the same Parish, of the goods, lands, and tenements of such offendor, by way of distresse. And for due execution hereof, the Queenes most excellent Maiesty, the Lords Temporall, and all the Commons in this present Parliament assembled, doeth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeauour themselues to the vttermost of their knowledges, that the due and true execution hereof, may bee had throughout their Dioceese and charges, as they

will answere before God, for such euils and plagues wherwith Almighty God may iustly punish his people for neglecting his good & wholesome Law. And for the authoritie in this behalfe, Bee it further enacted by the authoritie aforesaid, That all and singuler the same Archbishops, Bishops, and all other their Officers, exercising Ecclesiasticall iurisdiction, as wel in place exempt as not exempt, within their Dioceese, shall haue full power and authority by this act, to reforme, correct, and punish by Censures of the Church, all and singuler persons, which shall offend within any their Iurisdictions or Dioceese, after the said feast of the Natiuitie of Saint *Iohn* Baptist next comming, against this Acte and Statute: any other Law, Statute, Priuiledge, Libertie, or Prouision heretofore made, had or suffered to the contrary notwithstanding.

And it is ordained and enacted by the authoritie aforesaid, that all and euery Iustice of Oyer and Determiner, or Iustices of Assise, shall haue full power and authoritie in euery of their open and generall Sessions, to enquire, heare, and determine all, and all manner of offences that shall be committed or done contrary to any article conteined in this present Act, within the limits of the Commission to them directed, and to make processe for the execution of the same, as they may doe against any person being indicted before them of trespasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforesaid, that all and euery Archbishop & Bishop, shall or may at all time and times at his liberty and pleasure, ioyne and associate himselfe, by vertue of this Act, to the said Iustices of Oyer and Determiner, or to the said Iustices of Assise, at euery of the said open and generall Sessions to be holden in any place within his Dioceese, for and to the enquiry, hearing and determining of the offences aforesaid.

Prouided also, and be it enacted by the authoritie aforesaid, That the Bookes concerning the said Seruice, shall at the costes and charges of the Parishioners of euery Parish and Cathedrall Church, bee attained and gotten before the said Feast of the Natiuity of S. *Iohn* Baptist next following: and that all

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such Parishes and Cathedrall Churches, or other places where the said bookes shall be attained and gotten, before the said feast of the Nativity of Saint Iohn Baptist, shall within three weekes next after the said bookes so attained and gotten, vse the said Seruice, and put the same in vse according to this Acte.

And be it further enacted by the authority aforesaid, that no person or persons shall bee at any time hereafter impeached, or otherwise molested, of or for any of the offences aboue mentioned, hereafter to be committed or done contrary to this Acte, vnlesse he or they so offending, be thereof indicted at the next generall Sessions to be holden before any such Iustices of Oyer & Determiner, or Iustices of Assise, next after any offence committed or done, contrary to the tenor of this Act.

Prouided alwayes, and be it ordained and enacted by the authority aforesaid, that all and singuler Lordes of the Parliament, for the third offence aboue mentioned, shalbe tryed by their Peeres.

Prouided also, and be it ordained and enacted by the authority aforesaid, that the Maior of London, and all other Majors, Bayliffes, and other head Officers, of all and singuler Cities, Boroughs, and Townes Corporate, within this Realme, Wales, and the Marches of the same, to the which Iustices of Assise doe not commonly repaire, shall haue full power and authority by vertue of this Acte, to enquire, heare, and determine the offences aboue said, and euery of them, yeerely within fifteene dayes after the Feasts of Easter and Saint Michael the Archangel, in like maner and forme as Iustices of Assise, and Oyer, and Determiner may doe.

Prouided alwayes, and be it ordeined and enacted by the authority aforesaid, That all and singuler Archbishops and Bishops, and euery of their Chancellors, Commissaries, Archdeacons, and other Ordinaries hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authoritie by vertue of this Act, aswell to enquire in their Visitation, Synods, or elsewhere within their iurisdiction, at any other time and place, to take accusations and informations of all and euery the things aboue mentio-

ned, done, committed or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, Excommunication, sequestration, or deprivation, or other Censures and Processes, in like forme as heretofore hath beene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinarie, hauing a testimoniall thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones be conuicted before the Iustices: and likewise, receiuing for the said first offence punishment by the Iustices, hee shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing conteined in this Acte to the contrary, notwithstanding.

Prouided alwayes, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shall be reteined, and be in vse, as was in this Church of England by the authority of Parliament in the second yere of the reigne of King *Edward* the first, vntill other order shall be therein taken by authoritie of the Queenes Maiestie, with the aduice of her Commissioners, appointed and authorized vnder the great Seale of England for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduice of the said Commissioners, or Metropolitane, ordaine and publish such further Ceremonies or Rites, as may bee most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christs holy mysteries and Sacraments.

And bee it further enacted by the authoritie aforesaid, that all Lawes, Statutes, and Ordinances, wherein or whereby any other Seruice, Administration of Sacraments, or Common prayer is limited, established, or set foorth to bee vsed within this Realme, or any other the Queenes Dominions and Countreys, shall from henceforth vtterly be void, and of none effect.

¶ By

¶ By the King.

¶A Proclamation for the authorizing an Vniformitie of the Booke of Common Prayer to be vsed *throughout the Realme.*

ALthough it cannot bee vnknown to Our Subiects by the former Declarations we haue published, what Our purposes and proceedings haue been in matters of Religion since Our comming to this Crowne: Yet the same being now by Vs reduced to a setled forme, Wee haue occasion to repeate somewhat of that which hath passed: And now at Our very first entry into the Realme, being entertained and importuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, aswell in matter of Doctrine, as of Discipline: Although We had no reason to presume that things were so far amisse, as was pretended, because We had seene the Kingdome vnder that forme of Religion which by Law was established in the dayes of the late Queene of famous memorie, blessed with a peace and prosperity, both extraordinary and of many yeeres continuance (a strong euidence that God was

was therewith well pleased,) Yet because the importunitie of the Complainers was great, their affirmations vehement, and the zeale wherewith the same did seeme to be accompanied, very specious: We were mooued thereby to make it Our occasion to discharge that duety which is the chiefest of all Kingly dueties, that is, to settle the affaires of Religion, and the Seruice of God before their owne. Which while We were in hand to doe, as the contagion of the sicknesse reigning in Our citie of London and other places, would permit an assembly of persons meet for that purpose; Some of those who misliked the state of Religion here established, presuming more of Our intents then euer Wee gaue them cause to doe, and transported with humour, began such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they vsed formes of publique seruing of God not heere allowed, held assemblies without Authoritie, and did other things carying a very apparant shew of Sedition, more then of Zeale: whom We restrained by a former Proclamation in the moneth of October last, and gaue intimation of the conference We intended to bee had with as much speede as conueniently could bee, for the ordering of those

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things of the Church, which accordingly followed in the moneth of Ianuary last at Our Honour of Hampton Court, where before Our Selfe, and Our Priuie Councell were assembled many of the graueſt Bishops and Prelates of the Realme, and many other learned men, aswell of those that are conformable to the State of ỳ Church established, as of those that dissented. Among whom what Our paines were, what Our patience in hearing and replying, and what the indifferencie and vprightnesse of Our iudgement in determining, We leaue to the report of those who heard the same, contenting our Selfe with the sincerities of Our owne heart therein. But We cannot conceale, that the succesſe of that Conference was such, as happeneth to many other things, which mouing great expectation before they be entred into, in their issue produce small effects. For We found mighty and vehement Informations supported with so weake and slender proofes, as it appeareth vnto Vs and Our Councell, that there was no cause why any change should haue beene at all in that which was most impugned, the booke of Common Prayer, containing the forme of the publike Seruice of God heere established, neither in the doctrine which appeared

peared to be sincere, nor in the Formes and Rites which were iustified out of the practise of the Primitiue Church. Notwithstanding, wee thought meet, with consent of the Bishops and other learned men there present, That some small things might rather bee explaned then changed, not that the same might not very well haue beene borne with by men, who would haue made a reasonable construction of them: but for that in a matter concerning the Seruice of God Wee were nice, or rather iealous, that the publike Forme thereof should be free not onely from blame, but from suspicion, so as neither the common Aduersary should haue aduantage to wrest ought therein contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church bee able to take the least occasion of cauill against it: And for that purpose gaue foorth Our Commission vnder Our great Seale of England, to the Archbishop of Canterbury and others, according to the forme which the Lawes of this Realme in like case prescribe to be vsed, to make the said Explanation, and to cause the whole Booke of Common prayer, with the same Explanation, to be newly printed. Which being now done, and established anew after so se-

rious a deliberation, although Wee doubt not, but all our Subiects both Ministers and others, will receiue the same with such reuerence as appertaineth, and conforme themselues thereunto euery man in that which him concerneth: Yet haue We thought it necessary, to make knowen by Proclamation Our authorizing of the same, And to require & enioyne all men, aswell Ecclesiasticall as Temporall, to conforme themselues vnto it, and to the practise thereof, as the onely publike forme of seruing God, established and allowed to be in this Realme. And the rather, for that all the learned men who were there present, aswell of the Bishops as others, promised their conformitie in the practise of it, onely making suit to Vs, that some few might bee borne with for a time.

Wherefore We require all Archbishops, Bishops, and all other publike Ministers, aswell Ecclesiasticall as Ciuill, to doe their dueties in causing the same to be obeyed, and in punishing the offenders according to the Lawes of the Realme heretofore established, for the authorizing of the said Booke of Common prayer. And We thinke it also necessary, that ỳ said Archbishops and Bishops, doe each of them in his Prouince and Diocesse take order,

That

That euery parish do procure to themselues within such time as they shall thinke good to limite, one of the said bookes so explained. And last of all, We doe admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common and publike forme of Gods Seruice, from this which is now established, for that neither will We giue way to any to presume, that Our owne iudgement hauing determined in a matter of this weight, shall be swaied to alteration by the friuolous suggestions of any light spirit: neither are Wee ignorant of the inconueniences that doe arise in Gouernment, by admitting innouation in things once setled by mature deliberation: And how necessary it is to vse constancie in the vpholding of the publike determinations of States, for that such is the vnquietnesse and vnstedfastnesse of some dispositions, affecting euery yeere new formes of things, as if they should be followed in their inconstancie, would make all actions of States ridiculous and contemptible: whereas the steadfast maintaining of things by good aduice established, is the weale of all Common-wealths.

Giuen at Our Palace of Westminster, the 5. day of March, in the first yeere of Our reigne of England, France and Ireland, and of Scotland the seuen and thirtieth.

God saue the King.

THE PREFACE.

THere was neuer any thing by the wit of man so well deuiſed, or ſo ſure eſtabliſhed, which in continuance of time hath not beene corrupted: as (among other things) it may plainely appeare by the Common prayers in the Church, commonly called Diuine ſeruice. The firſt originall and ground whereof, if a man would ſearch out by the ancient Fathers, hee ſhall finde that the ſame was not ordained, but of a good purpoſe, and for a great aduancement of godlineſſe. For they ſo ordered the matter, that the whole Bible (or the greateſt part thereof) ſhould be read ouer once euery yeere, intending thereby that the Clergie, and ſpecially ſuch as were Miniſters of the Congregation, ſhould (by often reading and meditation of Gods word) be ſtirred vp to godlineſſe themſelues, and be more able to exhort others by wholeſome doctrine, and to confute them that were aduerſaries to the trueth. And further, that the people, by daily hearing of holy Scripture read in ỹ Church, ſhould continually profite more and more in the knowledge of God, and bee the more inflamed with the loue of his true Religion. But theſe many yeeres paſſed, this godly and decent order of the ancient Fathers hath bin ſo altered, broken, and neglected, by planting in vncertain ſtories, legends, reſponds, verſes, vaine repetitions, commemorations, and ſynodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the reſt were vnread. And in this ſort the booke of Eſay was begun in Aduent, and the booke of Geneſis in Septuageſima: but they were onely begun, and neuer read thorow. After

like

like ſort were other bookes of holy Scripture vſed. And moreouer, whereas S. Paul would haue ſuch language ſpoken to the people in the Church, as they might vnderſtand, and haue profit by hearing the ſame: the ſeruice in this Church of England (theſe many yeeres) hath beene read in Latine to the people, which they vnderſtand not: ſo that they haue heard with their eares onely, and their heart, ſpirit and minde haue not beene edified thereby.

And furthermore, notwithſtanding that the ancient Fathers haue diuided the Pſalmes into ſeuen portions, wherof euery one was called a *Nocturne*: now of late time a few of them haue beene dayly ſaid, & often repeated, and the reſt vtterly omitted.

Moreouer, the number and hardneſſe of the rules called the Pye, and the manifold changings of the Seruice, was the cauſe, that to turne the booke onely, was ſo hard and intricate a matter, that many times there was more buſineſſe to finde out what ſhould be read, then to reade it when it was found out. Theſe inconueniences therfore conſidered, here is ſet foorth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter, here is drawen out a Kalender for that purpoſe, which is plaine and eaſie to be vnderſtood, wherein (ſomuch as may be) the reading of holy Scriptures is ſo ſet forth, that all things ſhalbe done in order, without breaking one piece thereof from another. For this cauſe be cut off Anthemes, Reſponds, Inuitatories, and ſuch like things as did breake the continuall courſe of the reading of the Scripture. Yet, becauſe there is no remedy, but that of neceſsity there muſt bee ſome rules, therefore certaine rules are here ſet forth, which as they be few in number, ſo they be plaine and eaſie to bee vnderſtood. So that here you haue an order for prayer as touching the reading of holy Scripture, much agreeable to the minde and purpoſe of the olde Fathers, and a great deale more profitable and commodious, then that which of late was vſed. It is more profitable becauſe here are left out many things, wherof ſome be vntrue, ſome vncertaine, ſome vaine and ſuperſtitious, and nothing is ordained to bee read, but the very pure word of God, the holy Scriptures, or

that

that which is euidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainnesse of the order, and for that the rules be few and easie. Furthermore by this order the Curates shall need none other bookes for their publike seruice, but this booke and the Bible: by the meanes whereof the people shall not be at so great charges for bookes, as in times past they haue beene. And where heretofore there hath beene great diuersity in saying and singing in Churches within this Realme, some following Salisbury vse, some Hereford vse, some the vse of Bangor, some of Yorke, and some of Lincolne: now from hencefoorth all the whole Realme shall haue but one vse. And if any will iudge this way more painefull, because that all things must be read vpon the booke, wheras before by the reason of so often repetition, they could say many things by heart: if those men wil weigh their labour with the profit and knowledge which daily they shall obtaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profite that shall ensue thereof.

And forasmuch as nothing can almost bee so plainely set foorth, but doubts may arise in the vse and practise of the same: to appease all such diuersity (if any arise) and for the resolution of all doubts concerning the maner how to vnderstand, do, and execute the things conteined in this booke, the parties that so doubt, or diuersly take any thing, shall alway resort to the Bishop of the Diocesse, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order bee not contrary to any thing contained in this booke. And if the Bishop of the Diocesse be in any doubt, then hee may send for the resolution thereof vnto the Archbishop.

Though

THough it bee appointed in the afore-written Preface that all things shall be read and sung in the Church in the English tongue, to the end that the Congregation may thereby be edified: yet it is not meant, but when men say Morning and Euening prayer priuately, they may say the same in any language that they themselues doe vnderstand.

And all Priests and Deacons shall be bound to say daily the Morning and Euening prayer, either priuately or openly, except they be let by preaching, studying of Diuinity, or some other vrgent cause.

And the Curate that ministreth in euery Parish Church or Chappell, being at home, and not being otherwise letted, shall say the same in the Parish Church or Chappell where he ministreth, and shall tell a Bell thereto, a conuenient time before he begin, that such as bee disposed, may come to heare Gods word, and to pray with him.

¶ Of

¶ Of Ceremonies why some be abolished, and some reteined.

OF such Ceremonies as bee vsed in the Church, and haue had their beginning by the institution of man: some at the first were of godly intent and purpose deuised, and yet at length turned to vanity and superstition: some entred into the Church by vndiscreet deuotion, and such a zeale as was without knowledge, and for because they were winked at in the beginning, they grew daily to more and more abuses, which not onely for their vnprofitableness, but also because they haue much blinded the people, and obscured the glory of God, are worthy to bee cut away and cleane reiected. Other there be, which although they haue beene deuised by man, yet it is thought good to reserue them still, as well for a decent order in the Church (for the which they were first deuised) as because they pertaine to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony in it selfe considered, is but a small thing: yet the wilfull and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all things bee done among you, saith S. Paul, in a seemely and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor presume to appoint or alter any publike or common order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are so diuers, that some thinke it a great matter of conscience, to depart from a piece of the least of their Ceremonies, they be so addicted to their olde customes: and againe on the other side, some bee so new fangled, that they would innouate all things, and so despise the olde, that nothing can like them but that is new: it was thought expedient, not so

much

much to haue respect how to please and satisfie either of these parties, as how to please God, and profite them both. And yet lest any man should be offended, whom good reason might satisfie, here bee certaine causes rendred, why some of the accustomed Ceremonies bee put away, and some reteined and kept still.

Some are put away, because the great excesse and multitude of them hath so increased in these latter dayes, that the burthen of them was intolerable, whereof S. Augustine in his time complained, that they were growen to such a number, that the estate of Christian people was in worse case, concerning that matter, then were the Iewes. And he counselled, that such yoke and burthen should be taken away, as time would serue quietly to doe it.

But what would S. Augustine haue said, if he had seene the Ceremonies of late dayes vsed among vs? whereunto the multitude vsed in his time was not to bee compared. This our excessiue multitude of Ceremonies was so great, and many of them so darke, that they did more confound and darken, then declare and set foorth Christs benefits vnto vs.

And besides this, Christs Gospel is not a ceremoniall Law (as much of Moses Law was) but it is a Religion to serue God, not in bondage of the figure or shadow, but in the freedome of the Spirit, being content onely with those Ceremonies which doe serue to a decent order, and godly discipline, and such as be apt to stir vp the dull mind of man to the remembrance of his duty to God, by some notable and special signification, wherbyhe might be edified

Furthermore, the most weighty cause of the abolishment of certaine Ceremonies was, that they were so farre abused, partly by the superstitious blindnesse of the rude and vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well bee taken away, the thing remaining still. But now as concerning those persons, which peraduenture will bee offended, for that some of the olde Ceremonies are reteined still: if they consider, that without some Ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they

shall

ſhall eaſily perceiue iuſt cauſe to reforme their iudgments. And if they thinke much that any of the olde doe remaine, and would rather haue all deuiſed anew: then ſuch men, granting ſome Ceremonies conuenient to be had, ſurely where the old may be well vſed, there they cannot reaſonably reproone the olde, onely for their age, without bewraying of their owne folly. For in ſuch a caſe, they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themſelues to bee more ſtudious of vnity and concord, then of innouations and newfangleneſſe, which (as much as may bee, with the true ſetting foorth of Chriſts Religion) is alwayes to be eſchewed. Furthermore, ſuch ſhall haue no iuſt cauſe with the Ceremonies reſerued to bee offended. For as thoſe bee taken away which were moſt abuſed, and did burden mens conſciences without any cauſe: ſo the other that remaine, are retained for a diſcipline and order, which (vpon iuſt cauſes) may bee altered and changed, and therefore are not to be eſteemed equall with Gods Law. And moreouer, they bee neither darke nor dumbe Ceremonies, but are ſo ſet foorth, that euery man may vnderſtand what they doe meane, and to what vſe they doe ſerue. So that it is not like, that they in time to come, ſhould be abuſed as other haue beene. And in theſe our doings wee condemne no other Nations, nor preſcribe any thing, but to our owne people onely. For wee thinke it conuenient, that euery Countrey ſhould vſe ſuch Ceremonies, as they ſhall thinke beſt to the ſetting foorth of Gods honour and glory, and to the reducing of the people to a moſt perfect and godly lining, without errour or ſuperſtition: And that they ſhould put away other things, which from time to time they perceiue to bee moſt abuſed, as in mens ordinances it often chanceth diuerſly, in diuers Countreys.

¶ THE

THE TABLE AND KALENder expreſſing the order of the Pſalmes to be ſaid at Morning and Euening prayer, throughout the yeere, except certaine proper feaſts, as in the rules following more plainely appeare.

* * *

THe Pſalter ſhall be read through once euery moneth. And becauſe that ſome moneths be longer then ſome other be, it is thought good to make them euen by this meanes. To euery moneth ſhall be appointed, as concerning this purpoſe, iuſt thirtie dayes.

And becauſe Ianuary and March haue one day aboue the ſaid number: and Februarie which is placed betweene them both, hath onely xxviii. dayes: February ſhall borrow of either of the Moneths of Ianuary and March one day: and ſo the Pſalter which ſhalbe read in February, muſt begin at the laſt day of Ianuary, and end the firſt day of March.

And whereas May, Iuly, Auguſt, October and December haue xxxi. dayes apiece: it is ordered that the Pſalmes ſhall bee read the laſt day of the ſaid moneths, which were read the day before, ſo that the Pſalter may beginne againe the firſt day of the next moneth enſuing.

Now to know what Pſalms ſhalbe read euery day, looke in the Kalender the number that is appointed for the Pſalmes, & then find the ſame number in this Table placed at the end of the Kalender for that purpoſe: & vpon that number ſhal you ſee what Pſalms ſhall be ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is diuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue

bone foure or fiue of the said portions, as you shall perceiue to be noted in this Table following.

And here is also to bee noted, that in this Table and in all other parts of the Seruice, where any Psalmes are appointed, the number is expressed after the great English Bible, which from the ix. Psalme, vnto the Cxlviii. Psalme, following the diuision of the Hebrewes, doth vary in numbers from the common Latine translation.

THE ORDER HOW THE REST *of the holy Scriptures (beside the Psalmes) is appointed to be read.*

THe Old testament is appointed for the first Lessons at Morning and Euening prayer, and shalbe read through euery yeere once, except certaine Books and Chapters which be least edifying, and might best be spared, and therfore be left vnread.

The New Testament is appointed for the second Lessons at Morning and Euening prayer, and shalbe read ouer orderly euery yere thrice, beside the Epistles and Gospels: except the Reuelation, out of the which there be only certaine Lessons appointed vpon diuers proper Feasts.

And to know what Lessons shalbe read euery day: Finde the day of the moneth in the Kalendar following, and there ye shall perceiue the Bookes and Chapters that shall be read for the Lessons both at Morning and Euening prayer.

And heere is to be noted, that whensoeuer there be any proper Psalmes or Lessons appointed for the Sundayes, or for any Feast, mooueable or vnmooueable: then the Psalmes and Lessons appointed in the Kalendar, shalbe omitted for that time.

Yee must note also, that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serue all the weeke after; except there fall some Feast that hath his proper.

When the yeeres of our Lord may bee diuided into foure euen parts, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Psalmes and Lessons which serue for the 23. day of February, shall be read againe the day following, except it be Sunday, which hath proper Lessons of the Old Testament appointed in the Table seruing to that purpose.

Also, whersoeuer the beginning of any Lesson, Epistle or Gospel is not expressed; there ye must begin at the beginning of the Chapter.

And whersoeuer is not expressed how farre shall bee read: there yee shall reade to the end of the Chapter.

Item, so often as the first Chapter of S. Matthew is read either for Lesson or Gospel, yee shall begin the same at verse 18. *Now the birth of Iesus Christ, &c.* And the third Chapter of S. Lukes Gospel shall bee read vnto the middle of verse xxiii. *Being as was supposed the sonne of Ioseph, &c.*



PRO

PROPER LESSONS TO BE read for the first Lesson, both at Morning and Euening prayer, on the Sundayes throughout the yere, and for some also the second Lessons.

¶ Sundayes of Aduent.	¶ Mattens.	¶ Euensong.
THE first	Esai. i.	Esai ii.
ii.	v.	xxxiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
¶ Sundayes after Christmas.		
The first	Esai xxxvii.	Esai xxxviii.
ij.	xli.	xliii.
¶ Sundayes after the Epiphanie.		
The first	Esai xliiii.	Esai xlvi
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
¶ Septuagesima.	Genesis i.	Genesis ii.
¶ Sexagesima.	Genesis iii.	vi.
¶ Quinquagesi.	Genesis ix.	xii.
¶ Lent.		
First Sunday.	Genesis xix.	Genesis xxii.
ii.	xxvii.	xxxiii.
iii.	xxxix.	xlii.
iiii.	Genesis xliii.	Genesis xlv.
v.	Exod. iii.	Exod. v.
vi.	ix.	x.
¶ Easter day.		
i. Lesson.	Exod. xii.	Exod. xiii.
ii. Lesson.	Rom. vi.	1. Cor. ii.

¶ Sundayes after Easter.

	¶ Mattens.	¶ Euensong.
The first.	Num. xvi.	Num. xxii.
ii.	xxiii.	xxv.
iii.	Deut. iiii.	Deut. v.
iiii.	vi.	vii.
v.	viii.	ix.
¶ *Sunday after ascension day.*	Deut. xii.	Deut. xiii.
¶ *Whitsunday.*		
i. Lesson.	Deut. xvi.	Wisd. i.
ii. Lesson.	Actes x. Then Peter opened his mouth, &c.	Act. xix. it fortuned, &c. *vnto*, After these, &c.
¶ *Trinitie Sunday.*		
i. Lesson.	Genesis xviii.	Iosua. i.
ii. Lesson.	Matth. iii.	

¶ Sundayes after Trinity.

	¶ Mattens.	¶ Euensong.
First Sunday.	Iosua x.	Iosua xxiii.
ii.	Iudicum iiii.	Iudicum v.
iii.	i. Sam. ii.	i. Sam. iii.
iiii.	i. Sam. xii.	i. Sam. xiii.
v.	xv.	xvij.
vi.	ii. Sam. xii.	ii. Sam. xxi.
vii	xxii.	xxiiii.
viii.	i. King. xiii.	i. King. xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	ii. King. v.	ii. King. ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Ierem. v.	Ierem. xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezec. ii.	Ezec. xiiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiiii.
xix.	Dan. iii.	Daniel vi.
xx.	Ioel ii.	Micah. vi.
xxi	Amac. ii.	Prouerb. i.

xxii.	Prouerbes ii.	iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ Lessons proper for holy dayes.

	℣ Matens.	℣ Euensong.
S. Andrew. ℣ S. Tho. Apost.	Prouerbes xx. xxiii.	Prouerbes xxi. xxiiii.
℣ Nativity of Christ.		
i. Lesson.	Esai ix.	Esai vii. God spake once againe to Achaz.
ii. Lesson.	Luke ii. *vnto* And vnto men good will.	Titus iii. The kindnesse and loue, &c.
℣ S. Steuen.		
i. Lesson.	Prouerbs xxviii.	Eccles. iiii.
ii. Lesson.	Actes vi and vii. Steuen full of faith, &c. *vnto* And when fortie yeres &c.	Acts vii. When forty yeres were &c. *vnto* Steuē full of the holy Ghost, &c.
℣ S. John.		
i. Lesson.	Eccle. v.	Eccles. vi.
ii. Lesson.	Apoca. i.	Apoca. xxii.
℣ Innocents day.	Iere. xxxi. *vnto* Moreouer I heard Ephraim	Wisedome i.
℣ Circumcision.		
i. Lesson.	Genesis xvii.	Deu. x. *vnto* And now Israel, &c.
ii. Lesson.	Rom. ii.	Coloss. ii.
Epiphanie.		
i. Lesson.	Esay xl.	Esai. xlix.
ii. Lesson.	Luke iii. *vnto* So that he was supposed to be &c.	Iohn ii. *vnto* After this he went to Capernaum ℣ Conuersion *

	¶ Mattins.	¶ Euenjong.
¶ Conuersion of S. Paul.		
i. Lesson.		
ii. Lesson.	Wisdome v. Acts xxii. *vnto* They heard him.	Wisdome vi. Actes xxvi.
¶ Purification of Marie.	Wisdome ix.	Wisdome xii.
¶ S. Matthias.	Wisdom xix.	Eccle. i.
¶ Annunciati. of Marie.	Ecclesiastes ii.	Eccle. iii.
¶ Wednesday before Easter.	Osee xiii.	Osee xiii.
¶ Thursday before Easter.	Daniel ix.	Ierem. xxxi.
¶ Good Friday.		
¶ Easter euen.	Gene. xxii.	Esai. liii.
¶ Munday in Easter weeke.	Zach. ix.	Exodus xiii.
i. Lesson.	Exodus xvi.	Exodus xvii.
ii. Lesson.	Matth. xxviii.	Actes iii.
¶ Tuesday in Easter weeke.		
i. Lesson.	Exodus xx.	Exod. xxxii.
ii. Lesson.	Luc. xxiiii. *vnto* And behold two of them.	i. Cor. xv.
¶ S. Mark.		
¶ Philip and Iacob.	Eccle. iiii. Eccle. vii.	Eccle. v. Eccle. ix.
¶ Ascension day		
¶ Munday in Whitsunweeke.	Deut. x. Gene. xi. *vnto* These are the generations of Sem.	ii. King. ii. Num. xi. Gather vnto me, &c. *vnto* Moses and the, &c.
i. Lesson.	i. Cor. xii.	
ii. Lesson.	i. Sam. xix. Dauid came to Samuel, &c.	Deut. xxx.
¶ Tuesday in Whitsunweeke.		

Proper Lessons.

	¶ *Matines.*	¶ *Euensong.*
¶ *S. Barnabe.*		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Actes xiiii.	Acts xv. *vnto* After certain daies.
¶ *S. Iohn Baptist.*		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Matth. iii.	Matth. xiiii. vnto When Iesus, &c.
¶ *S. Peter.*		
i. Lesson.	Eccle. xv.	Eccle. xix.
ii. Lesson.	Actes iii.	Act. iiii.
¶ *S. Iames.*	Eccle. xxi.	Eccles. xxii.
¶ *S. Bartholom.*	xxv.	xxix.
¶ *S. Matthew.*	xxxv.	xxxviii.
¶ *S. Michael.*	xxxix.	xliii.
¶ *S. Luke.*	li.	Iob. i.
¶ *Simon & Iude*		
i. Lesson.	Iob xxiiii. xxv.	Iob xiii.
¶ *All Saints.*		
i. Lesson.	Wisdom. iii. *vnto*, Blessed is rather the, &c.	Wisdom v. *vnto* His iealousie also
ii. Lesson.	Hebr. xi. xii. Saints by faith *vnto*, If ye endure, &c.	Apoc. xix. *vnto* And I saw an Angel stand.

¶ Proper Psalmes on certaine dayes.

	¶ *Matens.*	¶ *Euensong.*
Christmas day.	Psalmes xix. xlv. lxxxv.	Psal. lxxxix. cx. cxxxii.
Easter day.	ii. lvii. cxi.	cxiii. cxiiii. cxviii.
Ascension day.	Psalm. viii. xv. xxi.	Psalm. xxiiii. lxviii. cviii.
Whitsunday.	xlv. xlvii.	cxxxiii. cxlv

¶THE ORDER OF THE Pſalmes to be ſaid at Morning and Euening Prayer.

	Morning prayer.	*Euening prayer.*
1	1.2.3.4.5.	6 7.8.
2	9.10.11.	12.13.14.
3	15.16.17.	18.
4	19.20.21.	22.23.
5	24.25.26.	27.28.29.
6	30.31.	32.33.34.
7	35.36.	37.
8	38.39.40.	41.42.43.
9	44 45.46.	47.48.49.
10	50.51.52.	53.54.55.
11	56.57.58.	59.60.61.
12	62.63.64.	65.66.67.
13	68.	69.70.
14	71.72.	73.74.
15	75.76.77.	78.
16	79.80.81.	82.83.84.85.
17	86.87.88.	89.
18	90.91.92.	93.94.
19	95.96.97.	98.99.100.101.
20	102.103.	104.
21	105.	106.
22	107.	108. 109.
23	110.111.112.113.	114.115.
24	116.117.118.	119. Inde 4.
25	Inde 5.	Inde 4.
26	Inde 5. (124.125.	Inde 4. (130.131.
27	120. 121. 122. 123.	126. 127. 128. 129.
28	132.133.134.135.	136.137.138.
29	139.140.141.	142.143.
30	144.145.146.	147.148.149.150.

An Almanacke for 30. yeeres.

The yere of our Lord.	The Golden number.	The Sunday letter.	The Leape yeere.	Aſhwednesday the firſt day of Lent.	Eaſter day.
1612	17	E	D	Feb. 25.	April 12
1613	18	C		17.	4.
1614	19	B A	G	F	9. March	24.
1615	1			22. Febr.	9.
1616	2	G	F	14.	March 31
1617	3	E D		7. March	April 20.
1618	4	C		18. Febr.	5.
1619	5	B	A	10.	March 28
1620	6	G		1. March.	April 16.
1621	7	F E		14. Febr.	1.
1622	8	D	C	6. March.	21.
1623	9	C		16. Febr.	13.
1624	10	B A	G	11.	March 28
1625	11			2. March.	April 17.
1626	12	G	F	22. Febr.	9.
1627	13	F	E	7.	March 25
1628	14	D		27.	April 13.
1629	15	C		18.	5
1630	16	B	A	10.	March 28
1631	17	G		23.	April 10.
1632	18	F	E	15.	1.
1633	19	D		6. March.	21.
1634	1	C		19. Febr.	6.
1635	2	B A	G	11.	March 29
1636	3	F		2. March.	April 17.
1637	4	E D		22. Febr.	9.
1638	5	C	B	7.	March 25
1639	6	B	A	27.	April 14.
1640	7	G F	E	D	19.	5.
1641	8	C		10. March	25.

¶ To finde Easter for euer.

Prim.	A	B	C	D	E	F	G
i	Apr. 9.	10	11	12	6	7	8
ii	Mar. 26.	27	28	29	30	31	Ap. 1
iii	Apr. 16	17	18	19	20	14	15
iiii	Apr. 9.	3	4	5	6	7	8
v	Mar. 26,	27	28	29	33	24	25
vi	Apr. 16	17	11	12	13	14	15
vii	Apr. 2.	3	4	5	6	Ma. 31	Ap. 1
viii	Apr. 23	24	25	19	20	21	22
ix	Apr. 9.	10	11	12	13	14	8
x	Apr. 2.	3	Ma. 28	29	30	31	Ap. 1
xi	Apr. 16	17	18	19	20	21	22
xii	Apr. 9.	10	11	5	6	7	8
xiii	Mar. 26.	27	28	29	30	31	25
xiiii	Apr. 16	17	18	19	13	14	15
xv	Apr. 2.	3	4	5	6	7	8
xvi	Mar. 26.	27	28	22	23	24	25
xvii	Apr. 16	10	11	12	13	14	15
xviii	Apr. 2.	3	4	5	Ma. 30	31	Ap. 1
xix	Apr. 23	24	18	19	20	21	22

¶ When yee haue found the Sunday Letter in the vppermoſt Line, guide your eye downeward from the ſame, till ye come right ouer the Prime, and there is ſhewed both what Moneth, and what day of the Moneth Easter falleth that yeere.

¶ Ianuary hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Lesson*	2. *Lesson.*	1. *Lesson*	2. *Less.*
1	*A*	*New yeres*	Gen. 17.	Rom. 2.	Deut. 10	Col. 2.
2	b	*day.*	Gen. 1.	Matth. 1.	Gene. 2	Rom. 8
3	c		3	2	4	2
4	d		5	3	6	3
5	e	*Epiphanie.*	7	4	8	4
6	f		Esa. 60.	Luc 3.	Esa. 49.	Ioh. 2.
7	g	Lucian.	Gen. 9.	Matth. 3.	Gen. 12.	Rom. 8.
8	*A*		13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d	*Sol in Aq.*	19	9	20	9
12	e	Hillarie.	21	10	22	10
13	f		23	11	24	11
14	g		25	12	26	12
15	*A*		27	13	28	13
16	b		29	14	30	14
17	c	Prisca.	31	15	32	15
18	d		33	16	34	16
19	e	Fabian.	35	17	37	1. Cor. 1
20	f	Agnes.	38	18	39	2
21	g	Vincent.	40	19	41	3
22	*A*		42	20	43	4
23	b		44	21	45	5
24	c	Conu. of	46	22	47	6
25	d	Paul.	Wisd. 5.	Acts. 22.	Wis. 6.	Act. 26
26	e		Gen. 48.	Matt. 23.	Gen. 49.	1. Cor. 7
27	f		50	24	Exod. 1.	8
28	g		Exod. 2.	25	3	9
29	*A*		4	26	5	10
30	b		7	27	8	11
31	c		9	28	10	12

¶ Februarie hath xxviij. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson	2. Lesson.	1. Lesson	2. Les.
1	d	Fast.	Exo. 11	Mar. 1.	Exo. 12.	1. Co. 13
2	e	Pur. Mary	Wis. 9.	2	Wis. 12.	14
3	f	Blasii.	Exo. 13.	3	Exo. 14.	15
4	g		15	4	16	16
5	A	Agatha.	17	5	18	2. Cor. 1
6	b		19	6	20	2
7	c		21	7	22	3
8	d		23	8	24	4
9	e		32	9	33	5
10	f		34	10	Leui. 18	6
11	g	Sol in Pis.	Leuit. 19	11	20.	7
12	A		26	12	Num. 11	8
13	b		Num. 12	13	13	9
14	c	Valentine.	14	14	16	10
15	d		17	15	20	11
16	e		21	16	22	12
17	f		23	Lu. di. 1.	24	13
18	g		25	di. 1.	27	Gal. 1.
19	A		30	2	31	2
20	b		32	3	35	3
21	c		36	4	Deut. 1.	4
22	d		Deut. 2.	5	3	5
23	e	Fast.	4	6	5	6
24	f	S. Mat-thias.	Wis. 19	7	Eccle 1.	Eph. 1.
25	g		Deut. 6.	8	Deut. 7.	2
26	A		8	9	9	3
27	b		10	10	11	4
28	c		12	11	13	5

¶ March hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	d	Dauid.	Deu. 16.	Luk. 12	Deut. 17	Ephe. 6
2	e	Cedde.	18	13	19	Phil. 1.
3	f		20	14	21	2
4	g		22	15	24	3
5	A		25	16	26	4
6	b		27	17	28	Col. 1.
7	c	Perpetue.	29	18	30	2
8	d		31	19	32	3
9	e		33	20	34	4
10	f	*Equin.*	Ioſue 1.	21	Ioſue 2.	1. The. 1
11	g	*Solin Ar*	3	22	4	2
12	A	Gregor.	5	23	6	3
13	b		7	24	8	4
14	c		9	Iohn 1.	10	5
15	d		23	2	24	2. Th. 1
16	e		Iudg. 1.	3	Iudg. 2,	2
17	f		3	4	4	3
18	g	Edward.	5	5	6	1. Tim. 1
19	A		7	6	8	2. 3
20	b		9	7	10	4
21	c	Benedict.	11	8	12	5
22	d		13	9	14	6
23	e		15	10	16	2 Tim. 1
24	f	Faſt.	17	11	18	2
25	g	*Annun. of*	Eccle. 2.	12	Eccle. 3.	3
26	A	*Mary.*	Iudg. 15	13	Iudg. 20	4
27	b	*Ini. R. Car.*	21	14	Ruth 1.	Titus 1
28	c		Ruth 2.	15	3	2. 3
29	d		4	16	1. Sam. 1	Phile.
30	e		1. Sam. 2	17	3	Heb. 1.
31	f		4	18	5	2

¶ April hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Lesson*	2. *Lesson*	1. *Lesson*	2 *Les.*
1	g		1. Sam. 6	Ioh. 19.	1. Sam. 7	Hebr. 3
2	A		8	20	9	4
3	b	Richard.	10	21	11	5
4	c	Ambros.	12	Acts. 1.	13	6
5	d		14	2	15	7
6	e		16	3	17	8
7	f		18	4	19	9
8	g		20	5	21	10
9	A		22	6	23	11
10	b		24	7	25	12
11	c	*Solin Tau-*	26	8	27	13
12	d	*ro.*	28	9	29	Iam. 1
13	e		30	10	31	2
14	f		2. Sam. 1	11	2. Sam. 2	3
15	g		3	12	4	4
16	A		5	13	6	5
17	b		7	14	8	1. Pet. 1
18	c		9	15	10	2
19	d	Alphage.	11	16	12	3
20	e		13	17	14	4
21	f		15	18	16	5
22	g		17	19	18	2. Pet. 1
23	A	S. Georg.	19	20	20	2
24	b		21	21	22	3
25	c	*Marke*	Eccle. 4.	22	Eccle. 5	1. Io. 1.
26	d	*Euangel.*	2. sam. 23	23	2. sam. 24	2
27	e		1. kin. 1.	24	1. king. 2	3
28	f		3	25	4	4
29	g		5	26	6	5
30	A		7	27	8	2. 3. Ioh

May hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2. *Leſſ.*
1	b	*Philip &*	Eccles. 7.	Act. 8.	Eccl. 9.	Iude.
2	c	*Iacob.*	1. King. 9	28	1. ki. 10	Rom. 1.
3	d	Inuention	11	Mat. 1.	12	2
4	e	of the	13	2	14	3
5	f	croſſe.	15	3	16	4
6	g	Iohn Port.	17	4	18	5
7	A		19	5	20	6
8	b		21	6	22	7
9	c		2. King. 1.	7	2. Ki. 2	8
10	d		3	8	4	9
11	e		5	9	6	10
12	f	*Sol, in Ge.*	7	10	8	11
13	g		9	11	10	12
14	A		11	12	12	13
15	b		13	13	14	14
16	c		15	14	16	15
17	d		17	15	18	16
18	e		19	16	20	1. Cor. 1
19	f	Dunſtan.	21	17	22	2
20	g		23	18	24	3
21	A		25	19	Ezr. 2.	4
22	b		Ezra. 3.	20	4	5
23	c		5	21	6	6
24	d		7	22	9	7
25	e		Nehe. 1.	23	Neh. 2	8
26	f	Auguſtin.	4	24	5	9
27	g		6	25	8	10
28	A		9	26	10	11
29	b		13	27	Heſt. 1	12
30	c		Heſt. 2.	28	3	13
31	d		4	Mar. 1.	5	14

Iune hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2 *Leſſ.*
1	e		Heſt. 6.	Mar. 2.	Heſt. 7	1. Cor. 15
2	f		8	3	9	16
3	g	Nichom.	Iob. 1.	4	Iob. 2.	2. Cor. 1
4	A		3	5	4	2
5	b	Boniface.	5	6	6	3
6	c		7	7	8	4
7	d		9	8	10	5
8	e		11	9	12	6
9	f		13	10	14	7
10	g		15	11	16	8
11	A	Bar. Apo.	Eccl. 10.	Act. 14	Eccl. 12	Act. 15.
12	b	*Sol in Cã.*	Iob. 17. 18	Mar. 12	Iob. 19	2. Cor. 9
13	c	Solſt. eſti.	20	13	21	10
14	d		22	14	23	11
15	e		24. 25.	15	26. 27.	12
16	f		28	16	29	13
17	g		30	Luk. 1.	31	Galat. 1.
18	A		32	2	33	2
19	b		34	3	35	3
20	c	Edward.	36	4	37	4
21	d		38	5	39	5
22	e		40	6	41	6
23	f	Faſt.	42	7	Prou. 1	Ephe. 1.
24	g	*Iob. Bapt.*	Mala. 3.	Mat. 3.	Mal. 4.	Matt. 14.
25	A		Prou. 2.	Luk. 8.	Pro. 3.	Ephe. 2.
26	b		4	9	5	3
27	c		6	10	7	4
28	d	Faſt.	8.	11	9	5
29	e	*S. Pet. apo*	Eccl. 15.	Act. 3.	Ecc. 19	Act. 4.
30	f		Prou. 10.	Luk. 12	Pro. 11	Ephe. 6.

Iuly hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Leſſ.	*2. Leſſ.*	*1. Leſſ*	*2. Leſſ.*
1	g	Viſi. Ma.	Prou. 12	Luk. 13	Prou. 13	Phil. 1.
2	A		14	14	15	2
3	b	Martin.	16	15	17	3
4	c		18	16	19	4
5	d		20	17	21	Coloſſ. 1.
6	e	Dogdays.	22	18	23	2
7	f		24	19	25	3
8	g		26	20	27	4
9	A		28	21	29	1. Theſ. 1.
10	b		31	22	Eccle. 1	2
11	c		Eccle. 2.	23	3	3
12	d	*Sol in Leo*	4	24	5	4
13	e		6	Ioh. 1.	7	5
14	f		8	2	9	2. Theſ. 1.
15	g	Swithun.	10	3	11	2
16	A		12	4	Iere. 1.	3
17	b		Iere. 2.	5	3	1. Tim. 1.
18	c		4	6	5	2. 3.
19	d		6	7	7	4
20	e	Margaret	8	8	9	5
21	f		10	9	11	6
22	g	Magdal.	12	10	13	2. Tim. 1.
23	A		14	11	15	2
24	b	Faſt.	16	12	17	3
25	c	*Iam. Ap.*	Eccl. 11	13	Eccl. 23	4
26	d	Anne.	Iere. 18.	14	Iere. 19	Titus 1.
27	e		20	15	21	2. 3.
28	f		22	16	23	Phile.
29	g		24	17	25	Heb. 1.
30	A		26	18	27	2
31	b		28	19	29	3

¶ Auguſt hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſo.*	2. *Leſſ*	1 *Leſſ.*	2. *Leſſ.*
1	c	Lammas.	Iere.30.	Ioh.20	Iere.31	Heb.4.
2	d		32	21	33	5
3	e		34	Act. 1.	35	6
4	f		36	2	37	7
5	g		38	3	39	8
6	*A*	Transfig.	40	4	41	9
7	b	Name of	42	5	43	10
8	c	Ieſu.	44	6	45.46	11
9	d		47	7	48	12
10	e	Laurens.	49	8	50	13
11	f		51	9	52	Iam.1.
12	g	*Sol in Vi.*	Lamen.1.	10	Lam.2.	2
13	*A*		3	11	4	3
14	b		5	12	Eze.2.	4
15	c		Ezec.3.	13	6	5
16	d		7	14	13	1.Pet.1.
17	e		14	15	18	2
18	f		33	16	34	3
19	g		Dan.1.	17	Dan.2.	4
20	*A*		3	18	4	5
21	b		5	19	6	2.Pet.1.
22	c		7	20	8	2
23	d	Faſt.	9	21	10	3
24	e	*Bart. A.*	Eccl.25.	22	Ec.26.	1.Ioh.1.
25	f		Dan.11.	23	Dan.12	2
26	g		(**)13	24	14	3
27	*A*		Oſe. 1.	25	Oſ.2.3.	4
28	b	Auguſtin	4	26	5.6.	5
29	c	Behead.	7	27	8	2.3. Ioh.
30	d	of Iohn.	9	28	10	Iude.
31	e		11	Mat.1.	12	Rom.1.

(**) Note, that the 13. of Daniel, touching the Hiſtory of Suſanna, is to bee read vntill theſe words *And King Aſtyages*, &c.

September hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Lesson.*	2. *Less.*	1. *Less.*	2. *Less.*
1	f		Osee. 13.	Mat. 2.	Osee. 14	Rom. 2
2	g	Gyles.	Ioel. 1.	3	Ioel. 2.	3
3	*A*		3	4	Amos. 1	4
4	b		Amos. 2.	5	3	5
5	c	Dog. daies	4	6	5	6
6	d	end.	6	7	7	7
7	e	Emur bish.	8	8	9	8
8	f	Nat. of Ma.	Abdi. 1.	9	Iona. 1	9
9	g		Iona. 2. 3.	10	4	10
10	*A*		Mich. 1.	11	Mich. 2.	11
11	b		3	12	4	12
12	c	*Sol in Lib.*	5	13	6	13
13	d		7	14	Nah. 1.	14
14	e	Holy croſſ.	Nahu. 2.	15	3	15
15	f	*Aequinoc.*	Abac. 1.	16	Abac. 2.	16
16	g	*Autumn.*	3	17	Soph. 1.	1. Cor. 1
17	*A*	Lambert.	Soph. 2.	18	3	2
18	b		Agge. 1.	19	Agge. 2.	3
19	c		Zacha. 1.	20	Zac. 2. 3	4
20	d	Faſt.	4. 5.	21	6	5
21	e	*S. Matthew*	Eccl. 35.	22	Eccl. 38	6
22	f		Zach. 7.	23	Zach. 8.	7
23	g		9	24	10	8
24	*A*		11	25	12	9
25	b		13	26	14	10
26	c	Cyprian.	Mala. 1.	27	Mala. 2.	11
27	d		3	28	4	12
28	e		Tobi. 1.	Mar. 1.	Tobi. 2.	13
29	f	*S. Michael.*	Eccl. 39	2	Eccl. 44	14
30	g	Hierome.	Tob. 3.	3	Tobi. 4.	15

¶ October hath xxxj.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Leſſ.	2. Leſſ.	1. Leſſ.	2. Leſſ.
1	A	Remige.	(*)	Mar. 4	Tob. 6.	1. Co. 16
2	b		Tob. 7.	5	8	2. Cor. 1
3	c		9	6	10	2
4	d		11	7	12	3
5	e		13	8	14	4
6	f	Faith.	Iudit. 1.	9	Iudit. 2.	5
7	g		3	10	4	6
8	A		5	11	6	7
9	b	Dennis.	7	12	8	8
10	c		9	13	10	9
11	d		11	14	12	10
12	e	*Sol in Sc.*	13	15	14	11
13	f	Edward.	15	16	16	12
14	g		Wisd. 1.	Lu. di. 1	Wis. 2.	13
15	A		3	di. 2.	4	Galat. 1
16	b	Nouem.	5	2	6	2
17	c	Etheldr.	7	3	8	3
18	d	*Luke Ew.*	Eccl. 51.	4	Iob. 1.	4
19	e		Wisd. 9.	5	Wis. 10	5
20	f		11	6	12	6
21	g		13	7	14	Ephe. 1.
22	A		15	8	16	2
23	b		17	9	18	3
24	c		19	10	Eccl. 1.	4
25	d	Crispine.	Eccl. 2.	11	3	5
26	e		4	12	5	6
27	f	Fast.	6	13	7	Phil. 1.
28	g	*Simon & Iude.*	Io. 24. 25	14	Iob. 42.	2
29	A		Eccl. 8.	15	Eccl. 9	3
30	b		10	16	11	4
31	c	Fast.	12	17	13	Coloss. 1

(*) Note that the 6. of Exodus is to be read the firſt of October at Morning prayer, vnto theſe words *Theſe be the heads, &c.*

¶ Nouember hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Leſſ.	2. Leſſ.	1. Leſſ.	2. Leſſ.
1	d	*All Saints*	Wiſd. 3	He. 11. 12	Wiſd. 9	Apo. 19
2	e		Eccl. 14	Luc. 18.	Eccl. 15.	Col. 2.
3	f		16	19	17	3
4	g		18	20	19	4
5	A	*Pap. conſp*	20	21	21	1. Th. 1.
6	b	Leonard.	22	22	23	2
7	c		24	23	25 (*)	3
8	d		27	24	28	4
9	e		29	Iohn 1.	30	5
10	f		31	2	32	2. The. 1
11	g	S. Martin.	33	3	34	2
12	A	*Sol, in Sag.*	35	4	36	3
13	b	Brice.	37	5	38	1. Tim. 1
14	c		39	6	40	2. 3.
15	d	Machute.	41	7	42	4
16	e		43	8	44	5
17	f	Hugh Biſh	45	9	46 (*)	6
18	g		47	10	48	2 Tim. 1
19	A	Na. R. Ca.	49	11	50	2
20	b	Edmund	51	12	Baruc. 1	3
21	c	king.	Baruc. 2.	13	3	4
22	d	Cicely.	4	14	5	Titus 1.
23	e	Clement.	6	15	Eſai 1.	2. 3.
24	f		Eſai 2.	16	3	Phile. 1
25	g		4	17	5	Heb. 1.
26	A	Katherine.	6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Faſt.	12	21	13	5
30	e	*And. Ap.*	Pro. 20.	Act. 1.	Pro. 21	6

(*) The beginning of the 26. Chap of Eccluſ. (*vnto*) *But when one is*, &c. muſt be read with the 27. chap.

(*) Note that the 46. Chapter of Eccleſiaſticus is to be read vnto theſe words, *After theſe he told*, &c.

¶ December hath xxxj. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Lesſ.*	2. *Lesſ.*	1. *Lesſ.*	1. *Lesſ.*
1	f		Eſai 14.	Act. 2.	Eſai 15.	Heb. 7.
2	g		16	3	17	8
3	*A*		18	4	19	9
4	b		20, 21.	5	22	10
5	c		23	6	24	11
6	d	Nicholas.	25	dim. 7.	26	12
7	e		27	dim. 7.	28	13
8	f	Concep.	29	8	30	Iam. 1.
9	g	Ma.	31	9	32	2
10	*A*		33	10	34	3
11	b		35	11	36	4
12	c	*Sol in Cap.*	37	12	38	5
13	d	Luci.	39	13	46	1. Pet. 1
14	e		41	14	42	2
15	f		43	15	44	3
16	g		45	16	46	4
17	*A*	O ſapien-	47	17	48	5
18	b	tia.	49	18	50	2. Pet. 1
19	c		51	19	52	2
20	d	Faſt.	53	20	54	3
21	e	*Tho. Apo.*	Pro. 23.	21	Pro. 24	1. Ioh. 1.
22	f		Eſai 55.	22	Eſai 56.	2
23	g		57	23	58	3
24	*A*	Faſt.	59	24	60	4
25	b	*Chriſtmas.*	Eſai 9.	Luke 2.	Eſai 7.	Tit. 3.
26	c	*S. Steuen.*	Pro. 28.	Act. 6, 7	Eccle. 4	Acts 7.
27	d	*S. Iohn.*	Eccl. 5.	Apoc. 1	Eccle. 6	Reu. 21
28	e	*Innocents.*	Ier. 31.	Act. 25.	Wiſd. 1	1. Ioh. 5.
29	f		Eſai 61.	26	Eſai 62.	2. Iohn.
30	g		63	27	64	3. Iohn.
31	*A*	Siluester	65	28	66	Iude.

Septuagesima.	before Easter.	ix. weekes.
Sexagesima.		viij. weekes.
Quinquagesima.		vij. weekes.
Quadragesima.		vj. weekes.
Rogations.	after Easter.	v. weekes.
Whitsunday.		vij. weekes.
Trinitie Sunday.		viij. weekes.

These to be obserued for Holy dayes, and none other.

THat is to say, All Sundayes in the yere. The dayes of the Feasts of the Circumcision of our Lord Iesus Christ. Of the Epiphany. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Marke the Euangelist. Of S. Philip and Iacob the Apostles. Of the Ascension of our Lord Iesus Christ. Of the Natiuitie of S. Iohn Baptist. Of S. Peter the Apostle. Of S. Iames the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Euangelist. Of S. Simon and Iude the Apostles. Of all Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Natiuitie of our Lord. Of S. Steuen the Martyr. Of S. Iohn the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke. Munday and Tuesday in Whitsun weeke.

A rule to know when the Terme beginneth and endeth.

HIllarie Terme beginneth the xxiij. day of Ianuarie (if it be not Sunday: if it be Sunday, then the next day after) and endeth the xij. of February.

EAster Terme beginneth xviij. dayes after Easter day, and endeth foure daies after the Ascension day.

TRinitie Terme beginneth twelue dayes after Whitsunday, and endeth the Wednesday fortnight after.

MIchaelmas Terme beginneth the ix. day of October, if it be not Sunday, and endeth the xxviij of Nouember.

¶ AN

¶ The Order where Morning and Euening Prayer shall be vſed and ſaid.

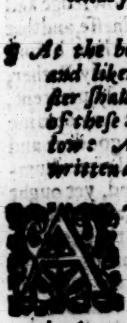
THe Morning and Euening Prayer ſhall be vſed in the accuſtomed place of the Church, Chappell, or Chancell, except it ſhall bee otherwiſe determined by the Ordinary of the place: And the Chancell ſhall remaine as they haue done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at other times in his Miniſtration, ſhall vſe ſuch Ornaments in the Church, as were in vſe by authority of Parliament in the ſecond yeere of the raigne of Edward the ſixt, according to the Acte of Parliament ſet in the beginning of this Booke.

¶ An

AN ORDER FOR MORNING PRAYER daily thorowout the yeere.

¶ *At the beginning both of Morning Prayer, and likewise of Euening Prayer, the Minister shall reade with a lond voyce some one of these Sentences of the Scriptures that follow: And then hee shall say that which is written after the said Sentences.*



T what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of myremembrance, saith the Lord. *Ezek.*18.21,22.

I doe know mine owne wickednesse, and my sinne is alwayagainst me. *Psal.*51.3.

Turne thy face away from our sinnes (O Lord) and blot out all our offences. *Psal.*51.9.

A sorrowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts. *Ps.*51.17.

Rent your hearts and not your garments, and turne to the Lord your God, because hee is gentle and mercifull, he is patient and of much mercy, and such a one that is sorry for your afflictions. *Ioel* 2.13.

To thee (O Lord God) belongeth mercy and forgiuenesse, for we haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy Lawes which thou hast appointed for vs. *Dan.*9.9,10.

Correct vs, O Lord, and yet in thy iudgement, not in thy fury, lest wee should be consumed and brought to nothing. *Ier.*10.24.

Amend your liues, for the kingdome of God is at hand. *Matth.*3.2.

I will goe to my Father, and say vnto him, Father, I haue sinned against heauen and against thee:

I am no more worthy to be called thy ſonne. *Luke* 15. 18, 19.

Enter not into iudgement with thy ſeruants, O Lord: for no fleſh is righteous in thy ſight. *Pſ.* 143. 2.

If we ſay that we haue no ſinne, we deceiue our ſelues, and there is no trueth in vs. 1. *Iohn* 1. 8.

DEarely beloued brethren, the Scripture mooueth vs in ſundry places to acknowledge and confeſſe our manifold ſins and wickednesse, and that we ſhould not diſſemble nor cloake them before the face of Almightie God our heauenly Father, but confeſſe them with an humble, lowly, penitent, and obedient heart, to the end that we may obtaine forgiuenes of the ſame by his infinite goodnes and mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought wee moſt chiefly ſo to doe when wee aſſemble and meet together, to render thankes for the great benefits that wee haue receiued at his hands, to ſet foorth his moſt worthy praiſe, to heare his moſt holy word, and to aſke thoſe things which bee requiſite and neceſſary, as well for the body as the ſoule. Wherefore I pray and beſeech you as many as be here preſent, to accompany mee with a pure heart, and humble voyce, vnto the throne of the heauenly grace, ſaying after me.

¶ *A generall confeſſion to bee ſaid of the whole Congregation, after the Miniſter, kneeling.*

ALmighty and moſt merciful Father, we haue erred and ſtrayed from thy wayes like loſt ſheepe: wee haue followed too much the deuices and deſires of our owne hearts: we haue offended againſt thy holy Lawes: we haue left vndone thoſe things which we ought to haue done, and we haue done thoſe things which wee ought not to haue done: and there is no health in vs: but thou, O Lord, haue mercy vpon vs miſerable offenders. Spare thou them, O God, which confeſſe their faults, reſtore thou them that bee penitent, according to thy promiſes declared vnto mankind in Chriſt Ieſu our Lord: and grant O moſt merciful Father for his ſake, that we may hereafter liue a godly, righteous, and ſober life, to the glory of thy holy Name. Amen.

¶ The

¶ The absolution or remission of sinnes, to be pronounced by the Minister alone.

ALmighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednesse and liue: and hath giuen power and commandement to his Ministers to declare and pronounce to his people being penitent, the absolution and remission of their sins: he pardoneth and absolueth all them which truly repent, & vnfainedly beleeue his holy Gospel. Wherefore wee beseech him to grant vs true repentance, and his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord.

¶ The people shall answere, Amen.

¶ Then shall the Minister begin the Lords Prayer with a loud voyce.

OVr Father which art in heauen, Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

¶ Then likewise he shall say,

O Lord open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Priest. O God make speed to saue vs.

Answ. O Lord make haste to helpe vs.

Priest. Glory be to the Father, &c.

Answ. As it was in the beginning, &c.

Praise ye the Lord.

¶ Then shall be said or sung this Psalme following.

OCome let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thankesgiuing: & shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the strength of the hils is his also.

The sea is his, and hee made it: and his hands prepared the dry land.

O come, let vs worship and fall downe: and kneele before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: prooued mee, and saw my workes.

Fourty yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowne my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the, &c. As it was in the, &c.

¶ *Then shal follow certaine Psalmes in order, as they be appointed in a Table made for that purpose, except there bee proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yeere, and likewise in the end of* Benedictus, Benedicite, Magnificat, *and* Nunc dimittis, *shall be repeated.*

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then shall be read two Lessons distinctly with a loud voice, that the people may heare. The first of the old Testament, the second of the New, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister thus readeth the Lesson, standing, and turning himself so as he may best be heard of all such as be present. And before euery Lesson the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter he shall say,*

Here endeth such a Chapter of such a Booke.

¶ *And (to the end the people may the better heare) in such places where they do sing, there shal the lessons be sung in a plaine tune, after the manner of distinct reading, and likewise the Epistle and Gospel.*

¶ *After*

¶ *After the first Lesson shall follow*, Te Deum laudamus *in English, daily throwout the whole yeere.*

WE praise thee (O God:) we knowledge thee to be the Lord.

All the earth doeth worshipp thee: the Father euerlasting.

To thee all Angels cry aloude: the heauens, and all the powers therein.

To thee Cherubin, and Seraphin: continually doe cry.

Holy, holy, holy: Lord God of Sabbaoth.

Heauen and earth are full of the Maiesty: of thy glory.

The glorious cõpany of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee.

The Father: of an infinite Maiesty.

Thine honourable: true, and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the euerlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins wombe.

When thou hadst ouercome the sharpenesse of death: thou didst open the kingdome of heauen to all beleeuers.

Thou sittest at the right hand of God: in the glory of the Father.

Wee beleeue that thou shalt come: to bee our Iudge.

We therfore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And wee worship thy Name: euer world without end.

Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer be confounded.

¶ Or this Canticle. *Benedicite omnia opera Domini.*

O All ye works of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye Angels of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him and magnifie him for euer.

O ye waters that be aboue the firmament, blesse ye the Lord: praise him and magnifie him for euer.

O all ye powers of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord: praise him and magnifie him for euer.

O ye Starres of heauen, blesse ye the Lord: praise him and magnifie him for euer.

O ye showres and dew, blesse ye the Lord: praise him and magnifie him for euer.

O yee winds of God, blesse yee the Lord: praise him and magnifie him for euer.

O ye fire and heat, blesse ye the Lord: praise him and magnifie him for euer.

O ye Winter and Summer, blesse ye the Lord: praise him and magnifie him for euer.

O ye dewes and frosts, blesse ye the Lord: praise him and magnifie him for euer.

O yee frost and cold, blesse ye the Lord: praise him and magnifie him for euer.

O ye yce and snow, blesse ye the Lord: praise him and magnifie him for euer.

O ye nights and dayes, blesse ye the Lord: praise him and magnifie him for euer.

O yee light and darkenesse, blesse ye the Lord: praise him and magnifie him for euer.

O ye lightnings and clouds, blesse yee the Lord: praise him and magnifie him for euer.

O let

O let the earth blesse the Lord: yea, let it praise him and magnifie him for euer.

O ye mountaines and hilles, blesse ye the Lord: praise him and magnifie him for euer.

O all ye greene things vpon the earth, blesse yee the Lord: praise him and magnifie him for euer.

O ye welles, blesse ye the Lord: praise him and magnifie him for euer.

O ye seas and floods, blesse ye the Lord: praise him and magnifie him for euer.

O ye Whales and all that mooue in the waters, blesse yee the Lord: praise him and magnifie him for euer.

O all ye fowles of the ayre, blesse yee the Lord: praise him and magnifie him for euer.

O all ye beasts and cattell, blesse yee the Lord: praise him and magnifie him for euer.

O ye children of men, blesse ye the Lord: praise him and magnifie him for euer.

O let Israel blesse the Lord: praise him and magnifie him for euer.

O yee Priests of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O yee seruants of the Lord, blesse yee the Lord: praise him and magnifie him for euer.

O ye spirits and soules of the righteous, blesse ye the Lord: praise him and magnifie him for euer.

O ye holy and humble men of heart, blesse ye the Lord: praise him and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse yee the Lord: praise him and magnifie him for euer.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *And after the second Lesson shall be vsed and said,* Benedictus *in English, as followeth.*

BLesse be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised vp a mighty saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue beene since the world began.

That we should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercy promiſed to our forefathers: and to remember his holy Couenant.

To performe the oath which hee ſware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might ſerue him without feare.

In holineſſe and righteouſneſſe before him: all the dayes of our life.

And thou childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes.

To giue knowledge of ſaluation vnto his people: for the remiſſion of their ſinnes.

Through the tender mercy of our God: whereby the day-ſpring from on high hath viſited vs.

To giue light to them that ſit in darkeneſſe, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Or this 100. Pſalme.

O Bee ioyfull in the Lord, all ye lands: ſerue the Lord with gladneſſe, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made vs, and not we our ſelues: wee are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankeſgiuing, and into his courts with praiſe: be thankefull vnto him, and ſpeake good of his Name.

For the Lord is gracious, his mercy is euerlaſting: and his trueth endureth from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then ſhall hee ſaid the Creed by the Miniſter, and the people, ſtanding.*

I Beleeue in God the Father Almighty, Maker of heauen and earth: and in Ieſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Mary, ſuffered vnder Pontius Pilate, was crucified, dead and buried, he deſcended into hell, the third day hee roſe againe from the dead, he aſcended into heauen, and ſitteth

on the right hand of God the Father Almighty, from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

¶ *And after that, these prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a loud voyce,*

The Lord be with you.

Answer. And with thy Spirit.

Minister. ¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ *Then the Minister, Clearkes, and people shall say the Lords prayer in English with a loud voyce.*

Our Father which art in heauen, &c.

¶ *Then the Minister standing vp, shall say.*

O Lord shew thy mercy vpon vs.

Answer. And graunt vs thy saluation.

Minister. O Lord saue the King.

Answer. And mercifully heare vs when wee call vpon thee.

Minister. Endue thy Ministers with righteousnesse.

Answer. And make thy chosen people ioyfull.

Minister. O Lord saue thy people.

Answer. And blesse thine inheritance.

Minister. Giue peace in our time, O Lord.

Answer. Because there is none other that fighteth for vs, but onely thou, O God.

Minister. O God, make cleane our hearts within vs.

Answer. And take not thy holy Spirit from vs.

¶ *Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second for peace. The third for grace to liue well. And the two last Collects, shall neuer alter, but daily be said at Morning prayer, throrowout all the yeere, as followeth.*

The second Collect for peace.

O God which art Author of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome:

defend vs thy humble ſeruants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Ieſus Chriſt our Lord. Amen.

The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame with thy mighty power, and grant that this day we fall into no ſinne, neither run into any kind of danger, but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy ſight, through Ieſus Chriſt our Lord. Amen.

¶ AN ORDER FOR EVENING PRAYER thorowout the yeere.

¶ *The Prieſt ſhall ſay,*

OVr Father which art in heauen, Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord open thou our lips.

Anſwer. And our mouth ſhall ſhew forth thy praiſe.

Miniſter. O God make ſpeed to ſaue vs.

Anſwer. O Lord make haſte to helpe vs.

Miniſter. Glory be to the Father, &c.

As it was in the beginning, &c.

Praiſe ye the Lord.

¶ *Then the Pſalmes in order as they be appointed in the Table for Pſalmes, except there be proper Pſalmes appointed for that day. Then a Leſſon of the old Teſtament, as it is appointed likewiſe in the Kalender, except there be proper Leſſons appointed for that day. After that Magnificat in Engliſh, as followeth.*

My

MY soule doeth magnifie the Lord: and my spirit hath reioyced in God my Sauiour.

For he hath regarded: the lowlinesse of his handmaiden.

For behold from henceforth: all generations shall call me blessed.

For hee that is mighty hath magnified mee: and holy is his Name.

And his mercy is on them that feare him: thorowout all generations.

He hath shewed strength with his arme: hee hath scattered the proud in the imagination of their hearts.

He hath put downe the mighty from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy hath holpen his seruant Israel: as hee promised to our forefathers, Abraham, and his seed for euer.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or the 98. *Psalme.*

OSing vnto the Lord a new song: for he hath done marueilous things.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

The Lord declared his saluation: his righteousnesse hath hee openly shewed in the sight of the heathen.

He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thankes.

Praise the Lord vpon the harpe: sing to the harpe with a Psalme of thanke-giuing.

With trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills bee ioyfull together before the Lord: for hee is come to iudge the earth.

With

Withrighteousnesse shall hee iudge the world: and the people with equity.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then a lesson of the new Testament. And after that,* Nunc dimittis, *in English, as followeth.*

LOrd now letteſt thou thy ſeruant depart in peace: according to thy word.

For mine eyes haue ſeene: thy ſaluation.

Which thou haſt prepared: before the face of all people

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or elſe this Pſalme.

GOd bee mercifull vnto vs, and bleſſe vs: and ſhew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowne vpon earth: thy ſauing health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations reioyce and bee glad: for thou ſhalt iudge the folke righteouſly, and gouerne the nations vpon earth.

Let the people praiſe thee, O God; let all the people praiſe thee.

Then ſhal the earth bring forth her increaſe: and God, euen our owne God ſhall giue vs his bleſſing.

God ſhall bleſſe vs: and all the ends of the world ſhall feare him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then ſhall follow the Creed, with other prayers, as is before appointed at Morning Prayer, after* Benedictus, *and with three Collects. Firſt of the day: The ſecond for Peace: The third for aide againſt all perils, as hereafter followeth: which two laſt Collects, ſhall be daily ſaid at Euening Prayer without alteration.*

¶ *The ſecond Collect at Euening Prayer.*

O God from whom all holy deſires, all good counſels, and all iuſt workes doe proceed:

giue

giue vnto thy seruants that peace which the world cannot giue, that both our hearts may be set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Sauiour. Amen.

¶ *The third Collect for aide against all perils.*

LIghten our darknes, we beseech thee, (O Lord) and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Iesus Christ. Amen.

¶ *In the Feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, S. Iohn Baptist, S. Iames, S. Bartholomew, S. Matthew, S. Simon and Iude, S. Andrew, and Trinity Sunday shall be sung or said immediately after* Benedictus, *this Confession of our Christian faith.*

WHosoeuer will be saued: before all things it is necessary that hee hold the Catholike Faith.

Which faith except euery one doe keepe whole and vndefiled: without doubt hee shall perish euerlastingly.

And the Catholike faith is this: that we worship one God in Trinitie, and Trinitie in Vnity.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost is all one: the glory equall, the Maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three

three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery person by himselfe to be God and Lord.

So are we forbidden by the Catholike Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things, as is aforesaid: the Vnity in Trinitie, and the Trinitie in Vnitie is to bee worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore, it is necessary to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that wee beleeue and confesse: that our Lord Iesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Per-

Perfect God and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking the manhood into God.

One altogether, not by confusion of substance: but by vnity of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation, descended into hell: rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholike faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Thus endeth the order of Morning and Euening Prayer throrowout the whole yeere.

¶ Heere followeth the Letany to bee vsed vpon Sundayes, Wednesdayes, and Fridayes, and at other times when it shall be commanded by the Ordinary.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen, &c.

O God the Sonne, redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne, &c.

O God the holy Ghost, proceeding frō the Father and the Son: haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy

O holy, blessed, and glorious Trinity, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinity, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine-glory, and hypocrisie, from enuy, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh, and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell, and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuy conspiracy, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy incarnation, by thy holy Nativity and Circumcision, by thy Baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agony, and bloody sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God)

God) and that it may pleaſe thee to rule and gouerne thy holy Church vniuerſally in the right way.

We beſeech thee to heare vs, good Lord.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe, and holineſſe of life, thy ſeruant CHARLES, our moſt gracious King and Gouernour.

We beſeech thee, &c.

That it may pleaſe thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee, &c.

That it may pleaſe thee to bee his defender and keeper, giuing him the victory ouer all his enemies.

We beſeech thee, &c.

That it may pleaſe thee to bleſſe and preſerue our gracious Queene *Mary*, Prince *Charles*, the Princeſſe *Mary*, the Princeſſe *Elizabeth* the Kings onely ſiſter, and her iſſue.

We beſeech thee, &c.

That it may pleaſe thee to illuminate all Biſhops, Paſtours and Miniſters of the Church, with true knowledge and vnderſtanding of thy word, and that both by their preaching and liuing, they may ſet it forth, and ſhew it accordingly.

We beſeech thee, &c.

That it may pleaſe thee to endue the Lords of the Councell, and all the Nobility, with grace, wiſedome, and vnderſtanding.

We beſeech thee, &c.

That it may pleaſe thee to bleſſe and keepe the Magiſtrates, giuing them grace to execute iuſtice, and to maintaine trueth.

We beſeech thee, &c.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee, &c.

That it may pleaſe thee to giue to all nations, vnity, peace, and concord.

We beſeech thee, &c.

That it may pleaſe thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We

We beſeech thee, &c.

That it may pleaſe thee to giue to all thy people increaſe of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruits of the ſpirit.

We beſeech thee, &c.

That it may pleaſe thee to bring into the way of truth, all ſuch as haue erred and are deceiued.

We beſeech thee, &c.

That it may pleaſe thee to ſtrengthen ſuch as doe ſtand, and to comfort and helpe the weake hearted, and to raiſe vp them that fall, and finally to beate downe Satan vnder our feet.

We beſeech thee, &c.

That it may pleaſe thee to ſuccour, helpe, and comfort all that be in danger, neceſſity, and tribulation.

We beſeech thee, &c.

That it may pleaſe thee to preſerue all that trauell by land or by water, all women labouring of childe, all ſicke perſons and yong children, and to ſhew thy pitie vpon all priſoners and captiues.

We beſeech thee, &c.

That it may pleaſe thee to defend and prouide for the fatherleſſe children, and widowes, and all that be deſolate and oppreſſed.

We beſeech thee, &c.

That it may pleaſe thee to haue mercy vpon all men.

We beſeech thee, &c.

That it may pleaſe thee to forgiue our enemies, perſecuters and ſlanderers, and to turne their hearts.

We beſeech thee, &c.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruits of the earth, ſo as in due time we may enioy them.

We beſeech thee, &c.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy Word.

We beſeech thee, &c.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God: that takeſt away the ſinnes of the world. *Grant*

Grant vs thy peace.

O Lambe of God: that takeſt away the ſinnes of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill. Amen.

The Verſicle.

O Lord deale not with vs after our ſinnes.

Anſwer. Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowfull, mercifully aſſiſt our prayers that wee make before thee in all our troubles and aduerſities whenſoeuer they oppreſſe vs, and graciouſly heare vs, that thoſe euils which the craft and ſubtilty of the deuill or man worketh againſt vs be brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that wee thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Ieſus Chriſt our Lord.

O Lord ariſe, helpe vs, and deliuer vs for thy Names ſake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou didſt in their dayes, and in the old time before them.

O Lord ariſe, help vs, & deliuer vs for thine honor.

Glory be to the Father, &c. As it was, &c.

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our afflictions.

Pittifully behold the ſorrowes of our hearts.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne

O Sonne of Dauid haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs,

O Lord Christ. *The Versicle.*

O Lord, let thy mercy be shewed vpon vs.

Answere.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names sake, turne from vs all those euils, that we most righteously haue deserued, and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

¶ *A Prayer for the Kings Maiestie.*

O Lord our heauenly Father, high and mighty King of kings, Lord of lords, the onely Ruler of Princes, which doest from thy Throne behold all the dwellers vpon earth, most heartily we beseech thee, with thy fauour to behold our most gracious Soueraigne Lord King *Charles*, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will and walke in thy way: endue him plenteously with heauenly gifts, grant him in health and wealth long to liue, strengthen him, that hee may vanquish and ouercome all his enemies, and finally after this life, hee may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

¶ *A Prayer for the* Queene, *Prince Charles, the Princesse Mary, the Princesse Elizabeth the Kings onely sister, and her issue.*

ALmighty God, which hast promised to bee a Father of thine Elect and of their seed, we humbly beseech thee to blesse our gracious Queene *Mary*, Prince *Charles*, the Princesse *Mary*, the Princesse *Elizabeth* the Kings onely sister, and her issue: endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting kingdome, through Iesus Christ our Lord. Amen.

Almighty

ALmighty and euerlasting God, which onely workest great marueiles, send downe vpon our Bishops and Curates, and all congregations committed to their charge, the healthfull spirit of thy grace, and that they may truely please thee, powre vpon them the continuall dew of thy blessing: grant this (O Lord) for the honour of our Aduocate and Mediatour Iesus Christ. Amen.

¶ *A Prayer of Chrysostome.*

ALmighty God, which hast giuen vs grace at this time with oneaccord, to make our common supplications vnto thee, and doest promise that when two or three bee gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting. Amen.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

¶ *For raine, if the time require.*

O God, heauenly Father, which by thy Sonne Iesus Christ, hast promised to all them that seeke thy kingdome, and the righteousnesse thereof, all things necessary to their bodily sustenance: send vs, we beseech thee, in this our necessity, such moderate raine and showres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

¶ *For faire weather.*

O Lord God, which for the sin of man didst once drowne all the world, except eight persons, and afterwards of thy great mercy didst promise neuer to destroy it so againe: We humbly beseech thee, that although wee for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord. Amen.

¶ *In*

¶ *In the time of dearth and famine.*

O God, heauenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we doe now most iustly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapenesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ *In the time of warre.*

O Almighty God, King of all kings, and gouernor of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truly repent: Saue and deliuer vs (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that we being armed with thy defence, may be preserued euermore from all perils, to glorifie thee, which art the only giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

¶ *In the time of any common plague or sickneſſe.*

O Almighty God, which in thy wrath, in the time of King Dauid, didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy, didst saue the rest: haue pitie vpon vs miserable sinners, that now are visited with great sickneſſe and mortality, that like as thou didst then command thine Angel to cease from punishing; so it may now please thee to withdraw from vs this plague and grieuous sickneſſe, through Iesus Christ our Lord. Amen.

O God, whose nature and property is euer to haue mercy and to forgiue, receiue our humble petitions: and though wee be tied and bound with the chaine of our sins, yet let the pittifulneſſe of thy great mercy loose vs, for the honour of Iesus Christs sake, our Mediatour and Aduocate.

¶ *A thankeſgiuing for raine.*

O God our heauenly Father, who by thy gracious prouidence, doest cause the former and the latter raine to descend vpon the earth, that it may bring foorth fruit for the vse of man: we giue

thee

thee humble thanks, that it hath pleased thee in our greatest necessity, to send vs at ſ laſt a ioyfull raine vpon thine inheritance, & to refresh it when it was dry, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

¶ *A thankesgiuing for faire weather.*

O Lord God, who hast iuſtly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast releeued and comforted our soules by this seasonable and blessed change of weather, we praise and glorifie thy holy Name for this thy mercy, and will alwayes declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

¶ *A thankesgiuing for plenty.*

O Most merciſull Father, which of thy gracious goodnesse hast heard the deuout prayers of thy Church, and turned our dearth and scarcity into cheapeneſse and plenty: wee giue thee humble thankes for this thy ſpeciall bounty, beſeeching thee to continue this thy louing kindneſſe vnto vs, that our land may yeeld vs her fruits of increaſe, to thy glory and our comfort, through Iesus Christ our Lord. Amen.

¶ *A thankeſgiuing for peace and victory.*

O Almighty God, which art a ſtrong tower of defence vnto thy ſeruants againſt the face of their enemies, we yeeld thee praiſe and thankeſgiuing for our deliuerance from thoſe great and apparant dangers, wherewith we were compaſſed: we acknowledge it thy goodnes, that we were not deliuered ouer as a prey vnto them, beſeechingthee ſtill to continue ſuch thy mercies towards vs, that all the world may know, that thou art our Sauiour and mighty Deliuerer, through Ieſus Chriſt our Lord.

¶ *A thankſgiuing for deliuerance from the plague.*

O Lord God, which haſt wounded vs for our ſinnes, and conſumed vs for our tranſgreſſions by thy late heauy and dreadfull viſitation, and now in the midſt of iudgement remembring mercy, haſt redeemed our ſoules from the iawes of death, wee offer vnto thy fatherly goodneſſe, our ſelues, our ſoules and bodies, which thou haſt deliuered, to be

a liuing

a liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the midst of the Congregation, through Iesus Christ our Lord. Amen.

¶ Or this.

WE humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions, and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercy, vpon our weake and vnworthy humiliation, to asswage the nowfome pestilence wherewith we lately haue beene sore afflicted, and to restore the voyce of ioy and health into our dwellings: We offer vnto thy diuine Maiesty, the sacrifice of praise and thankesgiuing, lauding and magnifying thy glorious Name for such thy preseruation and prouidence ouer vs, through Iesus Christ our Lord. Amen.

¶ The Collects, Epistles and Gospels to be vsed at the celebration of the Lords Supper, or holy Communion thorowout the yeere.

¶ The first Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that we may cast away the workes of darkenesse, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visit vs in great humility) that in the last day, when he shall come againe in his glorious Maiesty, to iudge both the quicke and the dead, wee may rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle. Rom. 13. 8.

OWe nothing to any man but this, that ye loue one another: for he that loueth another, fulfilleth the Law: For these Commandements, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not lust, and so forth: (If there be any other Commandement) it is all comprehended in this saying,

saying, namely, Loue thy neighbour as thy selfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also we know the season, how that it is time ȳ we should now awake out of sleepe, for now is our saluation neerer then when we beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deeds of darkenesse, and let vs put on the armour of light. Let vs walke honestly as it were in the day light, not in eating and drinking, neither in chambring and wantonnesse, neither in strife and enuying; but put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel. Matth. 21. 1.

AND when they drew nigh to Hierusalem, and were come to Bethphage vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them, Go into ȳ towne ȳ lieth ouer against you, and anon ye shal finde an asse bound, & her colt w̄ her, loose them & bring them vnto me. And if any man say ought vnto you, say ye, The Lord hath need of them: & straightway he will let them go. All this was done ȳ it might be fulfilled which was spoken by the Prophet, saying, Tell ye ȳ daughter of Sion, Behold, thy King commeth vnto thee, meeke, sitting vpon an asse, & a colt, the sole of ȳ asse vsed to the yoke. The disciples went & did as Iesus commanded them, and brought the asse, & the colt, and put on them their clothes, & set him thereon. And many of the people spread their garments in the way, other cut down branches from the trees, & strawed them in the way. Moreouer, the people ȳ went before, & they that came after, cried, saying, *Hosanna* to the Son of Dauid: Blessed is he ȳ cōmeth in the Name of the Lord, *Hosanna* in the highest. And when he was come to Hierusalem, all the city was mooued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth a city of Galile. And Iesus went into ȳ Temple of God, and cast out all them that sold & bought in ȳ Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doues, and said vnto them, It is written, My house shalbe called ȳ house of prayer, but ye haue made it a den of theeues.

¶ The second Sunday in Aduent.

The Collect.

BLesſed Lord, which haſt cauſed all holy Scriptures to be written for our learning: grant vs that we may in ſuch wiſe heare them, reade, marke, learne, and inwardly digeſt them, that by patience, and comfort of thy holy Word, we may embrace, and euer hold faſt the bleſſed hope of euerlaſting life, which thou haſt giuen vs in our Sauiour Ieſus Chriſt. Amen.

The Epiſtle. Rom. 15.4.

WHatſoeuer things are written aforetime, they are written for our learning, that wee through patience and comfort of the Scriptures, might haue hope. The God of patience and conſolation, grant you to bee like minded one towards another, after the enſample of Chriſt Ieſus, that ye all agreeing together, may with one mouth praiſe God the Father of our Lord Ieſus Chriſt. Wherefore receiue ye one another, as Chriſt receiued vs, to the praiſe of God. And this I ſay, that Ieſus Chriſt was a miniſter of the Circumciſion for the truth of God, to confirme the promiſes made vnto the Fathers, and that the Gentiles might praiſe God for his mercy, as it is written, For this cauſe I will praiſe thee among the Gentiles, and ſing vnto thy Name. And againe he ſaith, Reioyce ye Gentiles with his people. And againe, Praiſe the Lord all ye Gentiles, and laud him all yee nations together. And againe Eſay ſaith, There ſhall bee the root of Ieſſe, and hee that ſhall riſe to reigne ouer the Gentiles, in him ſhall the Gentiles truſt. The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope, through the power of the holy Ghoſt.

The Goſpel. Luke 21.25.

THere ſhall be ſignes in the Sunne, and in the Moone, and in the Stars, and in the earth, the people ſhall be at their wits end through deſpaire. The ſea and the water ſhall roare, and mens hearts ſhal faile them for feare, & for looking after thoſe things which ſhal come on the earth. For the powers of heauen ſhall moue. And then ſhall they ſee the Son of man come in a cloud, with power and great glory. When theſe things begin to come to

paſſe,

passe, then looke vp and lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figtree, and all other trees, when they shoot forth their buds, ye see and know of your owne selues, that summer is then nigh at hand. So likewise ye also (when ye see these things come to passe) bee sure that the kingdome of God is nigh. Verely I say vnto you, This generation shall not passe, till all be fulfilled. Heauen & earth shall passe away, but my words shall not passe.

¶ *The third Sunday in Aduent.*

The Collect.

LOrd, we beseech thee, giue eare to our prayers, and by thy gracious visitation lighten ȳ darknes of our hearts, by our Lord Iesus Christ. Amen.

The Epistle. 1. *Cor.* 1. 4.

LEt a man this wise esteeme vs, euen as ȳ Ministers of Christ, and stewards of the secrets of God. Furthermore it is required of the stewards, that a man be found faithfull. With me it is but a very small thing that I should be iudged of you, either of mans iudgement: no, I iudge not mine own selfe, for I know nought by my selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darknes, and open the counsels of the hearts, and then shall euery man haue praise of God.

The Gospel. Matth. 11. 2.

WHen Iohn being in prison, heard ȳ workes of Christ; he sent two of his disciples, and said vnto him, Art thou he ȳ shal come, or do we looke for another? Iesus answered & said vnto them, Go and shew Iohn againe what ye haue heard & seene. The blinde receiue their sight, the lame walke, the lepers are cleansed, & the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the Gospel, and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernes to see? A reed that is shaken with the wind? or what went ye out to see? A man clothed in soft raiment? Behold, they ȳ weare soft clothing, are in kings houses. But what went ye out for

to see? A Prophet? Verely I say vnto you, and more then a Prophet. For this is he of whom it is written: Behold, I send my messenger before thy face, which shall prepare thy way before thee.

¶ The fourth Sunday in Aduent.

The Collect.

LOrd, raise vp, wee pray thee, thy power, and come among vs, and with great might succour vs, that whereas through our sinnes and wickednesse, we be sore let and hindered, thy bountifull grace and mercy (through the satisfaction of thy Son our Lord) may speedily deliuer vs: to whom with thee and the holy Ghost be honour and glory, world without end. Amen.

The Epistle. Phil. 4.4.

REioyce in the Lord alway, and againe, I say, reioyce. Let your softnesse be knowne to all men, the Lord is euen at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions bee manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and mindes through Christ Iesu.

The Gospel. Iohn 1.19.

THis is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, What art thou? And he confessed, and denied not, and said plainely, I am not Christ. And they asked him, What art thou then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then said they vnto him, What art thou, that we may giue an answer to them that sent vs? What sayest thou of thy selfe? He said, I am the voice of a cryer in the wildernesse; Make straight the way of the Lord, as said the Prophet Esay. And they which were sent, were of the Pharisees, and they asked him, and said vnto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not, he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to vnloose. These things were done at Bethabara beyond Iordan, where Iohn did baptize.

¶ On

¶ *On Christmas day.*

The Collect.

ALmighty God, which hast giuen vs thy only begotten Sonne, to take our nature vpon him, and this day to bee borne of a pure Virgin: graut that we being regenerate, and made thy children by adoption and grace, may dayly bee renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth and reigneth with thee and the holy Ghost now and for euer. Amen.

The Epistle. Heb. 1. 1.

GOd in times past diuersly & many wayes spake vnto the Fathers by Prophets: but in these last dayes he hath spoken to vs by his owne Son, whom he hath made heire of all things, by whom also he made the world. Which Sonne being the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as he hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels said he at any time, Thou art my Son, this day haue I begotten thee? And againe, I will bee his Father, and he shalbe my Sonne. And againe, when hee bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worship him. And vnto the Angels he saith, He maketh his Angels spirits, and his Ministers a flame of fire. But vnto the Sonne he saith, Thy seat, O God, shall bee for euer and euer. The Scepter of thy kingdome is a right Scepter. Thou hast loued righteousnesse, and hated iniquity: wherefore God, euen thy God, hath anointed thee with the oyle of gladnesse aboue thy fellowes. And thou Lord, in the beginning hast laid the foundation of the earth, and the heauens are the workes of thy hands. They shall perish, but thou endurest. They all shall waxe old as doth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel. Iohn 1. 1.

IN the beginning was the Word, and the Word was with God, & God was the Word. The same

was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, & the life was ¶ light of men, & the light shineth in the darknes, & the darknes comprehended it not. There was sent frō God a man whose name was Iohn. The same came as a witnes, to beare witnes of the light, that all men through him might beleeue. He was not that light, but was sent to beare witnes of ¶ light. That light was the true light, which lighteth euery man that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. He came amongst his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to be made sonnes of God, euen thē which beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the only begotten Sonne of the Father, full of grace and trueth.

¶ *Saint Steuens day.*

The Collect.

GRant vs, O Lord, to learne to loue our enemies by the example of thy Martyr Saint Steuen, who prayed for his persecuters, to thee which liueſt and reigneſt, &c.

¶ *Then shall follow the Collect of the Nativity, which shalbe said continually vnto New yeeres day.*

The Epistle. Actes 7.55.

AND Steuen being full of ¶ holy Ghost, looked vp stedfastly with his eyes into heauen, & saw the glory of God, and Iesus standing on the right hand of God, and said, Behold, I see the heauens open, and the Son of man standing on the right hand of God. Then they gaue a shout with a loud voice, and stopped their eares, and ran vpon him all at once, and cast him out of the city, and stoned him. And the witnesses laid downe their clothes at a young mans feet whose name was Saul. And they stoned Steuen calling on, and saying, Lord Iesus receiue my spirit. And he kneeled downe, and cried with a loud voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleep.

The

S. Iohn Euangelists day.

The Gospel. Matth. 23.34.

BEhold I send vnto you Prophets, and wise men, and Scribes, and some of them ye shal kill and crucifie, and some of them ye shall scourge in your Synagogues, and persecute them from city to city, that vpon you may come all the righteous blood, which hath been shed vpon ȳ earth, from the blood of the righteous Abel, vnto the blood of Zacharias the son of Barachias, whom ye slew betweene the Temple and the Altar. Verely I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the hen gathereth her chickens vnder her wings, & ye would not? Behold, your house is left vnto you desolate. For I say vnto you, Yee shall not see me henceforth, till that ye say, Blessed is he that commeth in the Name of the Lord.

ȳ Saint Iohn Euangelists day.

The Collect.

MErcifull Lord, we beseech thee, to cast thy bright beames of light vpon thy Church, that it being lightned by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord. Amen.

The Epistle. 1. Iohn 1.1.

THat which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked vpon, and our hands haue handled of ȳ word of life. (And the life appeared, & we haue seen, & beare witnes, & shew vnto you that eternall life, which was with the Father, & appeared vnto vs.) That which we haue seen & heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may be with the Father and his Sonne Iesus Christ: and this we write vnto you, that ye may reioyce, & that your ioy may be full. And this is the tidings, which we haue heard of him, & declare vnto you, that God is light, and in him is no darknesse at all. If we say we haue fellowship with him, and walke in darknes, we lie, and do not the truth. But and if we walke in light, euen as he is in light, then haue we fellowshipwith

him, and the blood of Iesus Christ his Son cleanseth vs from all sin. If we say we haue no sin, we deceiue our selues, and the trueth is not in vs. If wee acknowledge our sinnes, hee is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a lyar, and his word is not in vs.

The Gospel. Iohn 21. 19.

IEsus said vnto Peter, Follow thou me. Peter turned about, & saw the disciple whom Iesus loued following (which also leaned on his breast at supper, and said, Lord, which is hee that betrayeth thee?) When Peter therfore saw him, he said to Iesus, Lord what shal he here doe? Iesus said vnto him, If I wil haue him to tarry til I come, what is ỹ to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die. Yet Iesus said not to him, Hee shall not die, but, If I wil that he tarry til I come, what is ỹ to thee? The same disciple is he which testifieth of these things, and wrote these things, and we know that his testimony is true. There are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written.

℣ Innocents day.

The Collect.

ALmighty God, whose praise this day the young innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation our life may expresse thy faith, which with our tongues we doe confesse, through Iesus Christ our Lord.

The Epistle. Reuel. 14. 1.

I Looked, & loe a Lambe stood on the mount Sion, & with him an hundred & fortyfoure thousand, hauing his Name, and his Fathers Name written in their foreheads. And I heard a voice frō heauen, as the sound of many waters, & as the voyce of a great thunder. And I heard the voyce of harpers harping with their harpes. And they sung as it were a new song before the seat, & before the foure beasts and Elders, and no man could learne the song, but the hundred and fourty foure thousand which were redeemed

deemed from the earth. These are they which were not defiled with women, for they are virgines. These follow the Lambe whither soeuer he goeth. These were redeemed from men, being the first fruits vnto God, and to the Lambe, and in their mouthes was found no guile, for they are without spot before the Throne of God.

The Gospel. Matth. 2. 13.

THe Angel of the Lord appeared to Ioseph in a sleepe, saying, Arise, and take the child and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to passe that Herod wil seek the childe to destroy him. So when he awoke, hee tooke the childe and his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Son. Then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent foorth men of war, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeeres old or vnder) according to the time that he had diligently knowne out of the wise men. Then was fulfilled that which was spoken by the Prophet Ieremy, whereas hee said, In Ramah was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ *The Sunday after Christmas day.*

The Collect.

ALmighty God, which hast giuen vs thine onely begotten Sonne to take our nature vpon him, and this day to bee borne of a pure Virgine: grant that we being regenerate, and made thy children by adoption and grace, may daily bee renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle. Gal. 4. 1.

AND I say that ſ heire (as long as he is a childe) differeth not frō a seruant, though he be Lord of all; but is vnder tutours and gouernours, vntill the time that the Father hath appointed. Euen so we also, when we were children, were in bondage

vnder the ordinances of the world: but when the time was full come, God sent his Sonne made of a woman, and made bond vnto the Law, to redeeme them which were bound vnto the Law, that wee through election might receiue the inheritance that belongeth vnto the naturall sons. Because ye are sons, God hath sent the Spirit of his Son into your hearts, which crieth, *Abba* Father. Wherfore now thou art not a seruant, but a son. If thou be a son, thou art also an heire of God through Christ.

The Gospel. Matth. 1. 1.

THis is the booke of the generation of Iesus Christ the Son of Dauid, the Son of Abraham. Abraham begat Isaac, Isaac begat Iacob, Iacob begat Iudas and his brethren. Iudas begat Pharez, and Zara of Thamar, Pharez begat Esrom, Esrom begat Aram, Aram begat Aminadab, Aminadab begat Naasson, Naasson begat Salmon, Salmon begat Booz of Rahab, Booz begat Obed of Ruth, Obed begat Iesse, Iesse begat Dauid the King, Dauid the King begat Solomon of her that was the wife of Vri: Solomon begat Roboam, Roboam begat Abia, Abia begat Asa, Asa begat Iosaphat, Iosaphat begat Ioram, Ioram begat Osias, Osias begat Ioatham, Ioatham begat Achas, Achas begat Ezekias, Ezekias begat Manasses, Manasses begat Amon, Amon begat Iosias, Iosias begat Iechonias and his brethren, about the time that they were carried away to Babylon. And after they were brought to Babylon, Iechonias begat Salathiel, Salathiel begat Zorobabel, Zorobabel begat Abiud, Abiud begat Eliachim, Eliachim begat Azor, Azor begat Sadoc, Sadoc begat Achin, Achin begat Eliud, Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Iacob, Iacob begat Ioseph the husband of Mary, of whom was borne Iesus, euen hee that is called Christ, & so all the generations from Abraham to Dauid, are foureteene generations. And frō Dauid ynto ȳ captiuity of Babylon, are foureteene generations. And from the captiuity of Babylon vnto Christ are foureteene generations. The birth of Iesus Christ was on this wise. When his mother Mary was maried to Ioseph (before they came to dwell together) she was found with child by ȳ holy

Ghost

Ghost. Then Ioseph her husband (because he was a righteous man, & would not put her to shame) was minded priuily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in a sleepe, saying, Ioseph thou son of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. She shall bring foorth a Son, and thou shalt call his Name Iesus, for he shall saue his people from their sins. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shalbe with childe, and shall bring foorth a son, and they shall call his Name Emmanuel, which if a man interpret, is as much to say, as God with vs. And Ioseph assoone as hee awoke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, and knew her not, till she had brought foorth her first begotten Son, and called his Name Iesus.

¶ The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Sonne to bee circumcised and obedient to the Law for man: grant vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord. Amen.

The Epistle. Rom. 4. 8.

BLessed is the man to whom the Lord will not imputе sin. Came this blessednes then vpon the circumcision, or vpon ¶ vncircumcision also? For wee say that faith was reckoned to Abraham for righteousnes. How was it then reckoned? when he was in circumcision, or when he was in the vncircumcision? Not in time of circumcision, but when he was yet vncircumcised. And he receiued ¶ signe of circumcision, as a seale of the righteousnesse of faith, which he had yet being vncircumcised, ¶ he should be ¶ father of all them that beleeue, though they be not circumcised, that righteousnesse might be imputed to them also, and that he might be the Father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke

walke in the steps of the faith that was in our father Abraham, before ȳ time of Circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seed through the Law, but through the righteousnesse of faith. For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel. Luke 2.15.

AND it fortuned, assoone as the Angels were gone away from the shepherds into heauen, they said one to another, Let vs go euen now vnto Bethlehem, and see this thing that we heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Ioseph, and the babe laid in a manger. And when they had seene it, they published abroad the saying that was told them of that Childe. And all they that heard it, wondred at those things which were told them of the shepherds. But Mary kept all these sayings, and pondred them in her heart. And the shepherds returned, praising and lauding God for all the things that they had heard and seene, euen as it was told vnto them. And when the eighth day was come that the childe should bee circumcised, his name was called Iesus, which was named of the Angel before he was conceiued in the wombe.

¶ If there bee any Sunday betweene the Epiphany *and the* Circumcision, *then shalbe vsed the same Collect, Epistle, and Gospel at the Communion, which was vsed vpon the day of* Circumcision.

¶ The Epiphany.

The Collect.

O God, which by the leading of a Star, diddest manifest thy onely begotten Son to the Gentiles, mercifully grant, that wee which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle. Ephes. 3.1.

FOr this cause I Paul am a prisoner of Iesus Christ, for you heathen, if ye haue heard of the ministration of ȳ grace of God, which is giuen me to you-ward. For by reuelation shewed he ȳ mystery vnto me, as I wrote afore in few words, whereby when ye reade, ye may vnderstand my knowledge in

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the myſtery of Chriſt, which myſtery in times paſt was not opened vnto the ſons of men, as it is now declared vnto his holy Apoſtles & Prophets by the Spirit, that the Gentiles ſhould be inheritors alſo, and of the ſame body, and partakers of his promiſe of Chriſt by ſ meanes of the Goſpel, whereof I am made a miniſter, according to ſ gift of the grace of God which is giuen vnto me, after the working of his power. Vnto mee the leaſt of all Saints is this grace giuen, that I ſhould preach among ſ Gentiles the vnſearchable riches of Chriſt, and to make all men ſee what ſ fellowſhip of the myſtery is, which from the beginning of ſ world hath bin hid in God which made all things through Ieſus Chriſt, to the intent that now vnto the rulers and powers in heauenly things might be knowne by ſ Congregation, the manifold wiſedome of God, according to the eternall purpoſe which he wrought in Chriſt Ieſus our Lord, by whom we haue boldneſſe & entrance, with the confidence which is by the faith of him.

The Goſpel. Matth. 2. 1.

WHen Ieſus was borne in Bethlehem, a city of Iury, in the time of Herod the King, behold, there came wiſe men from the Eaſt to Hieruſalem, ſaying, Where is he that is borne King of ſ Iewes? For we haue ſeene his Star in the Eaſt, & are come to worſhip him. When Herod the King had heard theſe things, he was troubled, and all the city of Hieruſalem with him. And when he had gathered all the chiefe Prieſts and Scribes of the people together, he demanded of them where Chriſt ſhould be borne. And they ſaid vnto him, At Bethlehem in Iury: For thus it is written by the Prophet, And thou Bethlehem in the land of Iury, art not the leaſt among the Princes of Iuda: for out of thee ſhall come vnto mee the Captaine that ſhall gouerne my people Iſrael. Then Herod when hee had priuily called the wiſe men, hee enquired of them diligently what time the Star appeared. And he bade them goe to Bethlehem, and ſaid, Goe your way thither, and ſearch diligently for the childe; and when yee haue found him, bring mee word againe, that I may come and worſhip him alſo. When they had heard the King, they departed, and

loe,

loe, the Starre which they saw in the East, went before them, til it came & stood ouer ȳ place wherein the childe was. When they saw the Starre, they were exceeding glad, and went into the house, and found ȳ childe with Mary his mother, & fell down flat, and worshipped him, & opened their treasures, and offered vnto him gifts, gold, frankincense, and myrrhe. And after they were warned of God in a sleep, that they should not go againe to Herod, they returned into their owne countrey another way.

¶ The first Sunday after the Epiphany.

The Collect.

LOrd, wee beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to do, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle. Rom. 12.1.

I Beseech you therefore brethren, by ȳ mercifulnes of God, that you make your bodies a quicke sacrifice, holy and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world: but be ye changed in your shape, by ȳ renewing of your mind, that ye may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto me giuen is) to euery man among you, that no man stand high in his owne conceit, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that hee be gentle and sober, according as God hath dealt to euery man ȳ measure of faith. For as we haue many members in one body, and all members haue not one office: so we being many, are one body in Christ, & euery man among our selues one anothers members.

The Gospel. Luke 2.43.

THe father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the daies, as they returned home, the childe Iesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue beene in the company, came a dayes iourney, and sought him among their

kinsfolke

kinsfolke and acquaintance: and when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned that after three dayes they found him in the Temple, sitting in the midst of the Doctours, hearing them, and posing them. And all ỹ heard him were astonished at his vnderstanding and answers. And when they saw him, they maruelled. And his mother said vnto him, Son, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me? wist ye not that I must go about my Fathers businesse? And they vnderstood not that saying which hee spake vnto them. And he went downe with them, and came to Nazareth, & was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome and age, and in fauour with God and men.

¶ The second Sunday after the Epiphany.

The Collect.

ALmighty and euerlasting God, which doest gouerne all things in heauen & earth, mercifully heare the supplications of thy people, and grant vs thy peace all ỹ dayes of our life, through Iesus, &c.

The Epistle. Rom, 12. 6.

SEeing ỹ we haue diuers gifts according to the grace that is giuen vnto vs, if a man haue ỹ gift of prophecy, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him ỹ teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenes. Let him that ruleth, do it with diligence. If any man shew mercy, let him do it with cheerefulnesse. Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kind one to another with brotherly loue, in giuing honor, go one before another. Be not slothfull in the businesse which ye haue in hand. Be feruent in spirit, apply your selues to the time, reioyce in hope, be patient in tribulation, continue in prayer, distribute to the necessity of the Saints, be ready to harbour, blesse them that persecute you, blesse I say and curse not. Be merry with them that are merry,

weepe

weepe with them that weepe. Be of like affection one towards another. Bee not high minded, but make your ſelues equal to them of the lower ſort.

The Goſpel. Iohn 2.1.

AND the third day was there a mariage in Cana, a city of Galilee, and the mother of Ieſus was there. And Ieſus was called, and his diſciples, vnto the mariage. And when the wine failed, the mother of Ieſus ſaid vnto him, They haue no wine. Ieſus ſaid vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother ſaid vnto the miniſters, Whatſoeuer he ſaith vnto you, do it. And there were ſtanding there ſixe water pots of ſtone, after the manner of purifying of the Iewes; containing two or three firkins a piece. Ieſus ſaid vnto them, Fill the water pots with water. And they filled them vp to the brim. And he ſaid vnto them, Draw out now, and beare vnto the gouernour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water turned into wine, and knew not whence it was, (but the miniſters which drew the water knew) hee called the bridegroome, and ſaid vnto him, Euery man at the beginning doth ſet forth good wine, and when men be drunke, then that which is worſe: but thou haſt kept the good wine vntill now. This beginning of miracles did Ieſus in Cana of Galilee, and ſhewed his glory, and his Diſciples beleeued on him.

¶ The third Sunday after the Epiphany.

The Collect.

ALmighty & euerlaſting God, mercifully looke vpon our infirmities, and in all our dangers and neceſſities, ſtretch forth thy right hand to help and defend vs, through Chriſt our Lord.

The Epiſtle. Rom. 12. 16.

BE not wiſe in your own opinions. Recompenſe to no man euill for euill. Prouide aforehand things honeſt, not onely before God, but alſo in the ſight of all men. If it be poſſible, as much as in you is, liue peaceably with all men. Dearely beloued, auenge not your ſelues: but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, ſaith the Lord. Therefore if thine enemy hunger, feed him: if hee thirſt, giue him drinke:

For

for in ſo doing thou ſhalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodneſſe.

The Goſpel. Matth. 8. 1.

WHen he was come down from the mountain, much people followed him. And behold, there came a leper and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane. And Ieſus put foorth his hand, and touched him, ſaying, I will, be thou clean. And immediately his leproſie was cleanſed. And Ieſus ſaid vnto him. Tell no man: but go and ſhew thy ſelfe to the Prieſt, and offer the gift (that Moſes cõmanded to be offered) for a witnes vnto them. And when Ieſus was entred into Capernaum, there came vnto him a Centurion, and beſought him, ſaying, Maſter my ſeruant lieth at home ſicke of the palſie, and is grieuouſly pained. And Ieſus ſaid, when I come vnto him, I will heale him. The Centurion anſwered, and ſaid, Sir, I am not worthy that thou ſhouldeſt come vnder my roofe: but ſpeake the word onely, and my ſeruant ſhalbe healed. For I alſo my ſelfe am a man ſubiect to the authority of another, and haue ſouldiers vnder me: and I ſay vnto this man, Goe, and he goeth: And to another, Come, and he commeth: and to my ſeruant, Doe this, and hee doth it. When Ieſus heard theſe words: he marueiled, and ſaid to them that followed him, Verely I ſay vnto you, I haue not found ſo great faith in Iſrael. I ſay vnto you, That many ſhall come from the Eaſt and Weſt, and ſhall reſt with Abraham, Iſaac and Iacob in the kingdome of heauen: but the children of the kingdome ſhall bee caſt out into vtter darkneſſe, there ſhall bee weeping and gnaſhing of teeth. And Ieſus ſaid vnto the Centurion, Goe thy way, and as thou haſt beleeueſt, ſo be it vnto thee. And his ſeruant was healed the ſelfe ſame houre.

¶ *The fourth Sunday after the Epiphany.*

The Collect.

GOd which knoweſt vs to bee ſet in the midſt of ſo many and great dangers, that for mans fraileneſſe we cannot alway ſtand vprightly: grant to vs the health of body and ſoule, that all thoſe things which we ſuffer for ſinne, by thy helpe wee

may

may well passe and ouercome, through Christ our Lord.

The Epistle. Rom. 13.1.

LEt euery soule submit himselfe to the authority of the higher powers: for there is no power but of God. The powers that be, are ordained of God. Whosoeuer therefore resisteth the power, resisteth ȳ ordinance of God. But they that resist, shall receiue to themselues damnation. For rulers are not fearefull vnto them that doe good, but to them that doe euill. Wilt thou be without feare of the power? Do well then, & so shalt thou be praised of the same: for hee is the Minister of God for thy wealth: but if thou doe that which is euill, then feare, for he beareth not the sword for nought: for he is the minister of God to take vengeance on them that doe euill. Wherefore ye must needs obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay ye tribute: for they are Gods Ministers, seruing for the same purpose. Giue to euery man therefore his duty: tribute to whom tribute belongeth, custome to whō custome is due: feare to whom feare belongeth: honour to whom honour pertaineth.

The Gospel. Matth. 8.23.

ANd when hee entred into a ship, his Disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, we perish. And he said vnto them, Why are ye fearefull, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there followed a great calme. But ȳ men maruelled, saying, What maner of man is this, that both winds and sea obey him? And when he was come to the other side into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce: so that no man might goe by that way. And behold, they cried out saying, O Iesu thou Son of God, what haue we to do with thee? Art thou come hither to torment vs before ȳ time? And there was a good way off from them an herd of many swine feeding. So the deuils besought

beſought him, ſaying, If thou caſt vs out, ſuffer vs to go into ſ herd of ſwine. And he ſaid vnto them, Goe your wayes. Then went they out and departed into the herd of ſwine. And behold, the whole herd of ſwine was caried headlong into the ſea, and periſhed in ſ waters. Then they that kept them, fled, and went their wayes into the city, and told euery thing, and what had happened vnto the poſſeſſed of the deuils. And behold the whole city came out to meet Ieſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

¶ The fifth Sunday after the Epiphany.

The Collect.

LOrd, we beſeech thee to keepe thy Church and houſhold continually in the true religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mighty power, through Ieſus Chriſt our Lord.

The Epiſtle. Coloſſ. 3.12.

PVt vpon you as the elect of God, tender mercy, kindnes, humbleneſſe of minde, meeknes, long ſuffering, forbearing one another, & forgiuing one another, if any man haue a quarrell againſt another: as Chriſt forgaue you, euen ſo doe ye. Aboue all theſe things put on loue, which is the bond of perfectneſſe. And the peace of God rule in your hearts, to the which peace yee are called in one body: and ſee that ye be thankfull. Let the word of Chriſt dwell in you plentifully with all wiſdome. Teach and exhort your own ſelues in Pſalmes and Hymnes and ſpirituall ſongs, ſinging with grace in your hearts to the Lord. And whatſoeuer ye doe in word or deed, do all in the Name of the Lord Ieſu, giuing thankes to God the Father by him.

The Goſpel. Matth. 13.24.

THe kingdome of heauen is like vnto a man which ſowed good ſeed in his field: but while men ſlept, his enemy came and ſowed tares among the wheat, & went his way. But when ſ blade was ſprung vp, and had brought forth fruit, then appeared the tares alſo. So ſ ſeruants of the houſholder came & ſaid vnto him, Sir, didſt thou not ſow good ſeed in thy field? frō whence then hath it tares? He ſaid vnto them, The enuious man hath done this.

The

The ſeruants ſaid vnto him, Wilt thou then that we goe and weed them vp? But he ſaid, Nay, leſt while ye gather vp the tares, ye pluck vp alſo the wheat with them: let both grow together vntill the harueſt, and in the time of harueſt I will ſay to the reapers, Gather ye firſt the tares, and bind them together in ſheaues to bee burnt, but gather the wheat into my barne.

¶ The ſixth Sunday (if there be ſo many) ſhall haue the ſame Collect, Epiſtle, and Goſpel, that was vpon the fifth Sunday.

¶ Septuageſima Sunday.

The Collect.

O Lord, we beſeech thee, fauourably to heare the prayers of thy people, that we which are iuſtly puniſhed for our offences, may be mercifully deliuered by thy goodnes, for ỹ glory of thy Name, through Ieſus Chriſt our Sauiour, who liueth, &c.

The Epiſtle. 1. Cor. 9. 24.

PErceiue yee not, how that they which run in a courſe, run all, but one receiueth the reward? So run, that ye may obtaine. Euery man that proueth maſteries, abſtaineth from all things: and they do it to obtaine a crowne that ſhall periſh: but we to obtaine an euerlaſting crowne. I therefore ſo run, not as at an vncertaine thing: So fight I, not as one that beateth the ayre: but I tame my body, and bring it into ſubiection, leſt by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhould be caſt away.

The Goſpel. Matth. 20. 1.

THe kingdom of heauen is like vnto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third houre, and ſaw other ſtanding idle in the market place, & ſaid vnto them, Goe yee alſo into the vineyard, and whatſoeuer is right, I will giue you. And they went their way. Againe he went out about the ſixth and ninth houre, and did likewiſe. And about the eleuenth houre he went out, and found other ſtanding idle, and ſaid vnto them, Why ſtand yee here all the day idle?

They

They said vnto him, Because no man hath hired vs. He saith vnto them, Goe ye also into the vineyard, and whatsoeuer is right, that shall ye receiue. So when Euen was come, the lord of the vineyard said vnto his steward, Call the labourers, and giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the good man of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs which haue borne the burden, and heat of the day. But he answered vnto one of them, and said, Friend, I doe thee no wrong: Didst thou not agree with me for a peny? Take that thine is, and goe thy way, I will giue vnto this last, euen as vnto thee. Is it not lawfull for mee to doe as me listeth with mine owne goods? Is thine eye euill, because I am good? So the last shall be first, and the first shall be last. For many be called, but few be chosen.

¶ Sexagesima Sunday.

The Collect.

LOrd God, which seest that wee put not our trust in any thing that we doe, mercifully grant ỹ by thy power wee may be defended against all aduersity, through Iesus Christ our Lord.

The Epistle. 2. Cor. 11. 19.

YEe suffer fooles gladly, seeing your selues are wise. For yee suffer, if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though we had bin weake in this behalfe: howbeit, wherein soeuer any man dare be bold (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the ministers of Christ, (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fourty stripes saue one, thrice was I beaten

beaten with rods. I was once stoned. I suffered thrice shipwracke. Night and day haue I beene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the city, in perils in the wildernes, in perils in the sea, in perils among false brethren, in labour and trauell, in watchings often, in hunger and thirst, in fastings often, in cold & nakednes: beside the things which outwardly happen vnto me, I am cumbred daily, and doe care for all congregations. Who is weake, & I am not weak? Who is offended, and I burne not? If I must needs boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

The Gospel. Luke 8. 4.

WHen much people were gathered together, and were come to him out of all cities, hee spake by a similitude: The sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden downe, & the fowles of the aire deuoured it vp. And some fell on stones, & assoone as it was sprung vp, it withered away, because it lacked moistnesse. And some fell among thornes, and the thornes sprang vp with it, and choaked it. And some fell on good ground, and sprang vp, and bare fruit an hundred fold. And as hee said these things, he cried, He that hath eares to heare, let him heare. And his Disciples asked him, saying, What maner of similitude is this? And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstand. The parable is this: The seed is the word of God: those that are beside the way, are they that heare, then commeth the deuill, and taketh the Word out of their hearts, lest they should beleeue and be saued. They on the stones, are they, which when they heare, receiue the word with ioy, & these haue no roots, which for a while beleeue, and in time of temptation goe away. And that which fell among thornes, are they, which when they haue heard, goe foorth, and are choaked with

with cares, and riches, and voluptuous liuing, and bring forth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

Quinquagesima Sunday.

The Collect.

O Lord, which doest teach vs, that all our doings without charity are nothing worth, send thy holy Ghost, and powre into our hearts that most excellent gift of charity, the very bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: grant this for thy onely Sonne Iesus Christs sake.

The Epistle. 1. Cor. 13. 1.

THough I speake with tongues of men and of Angels, and haue no loue, I am euen as sounding brasse, or as a tinckling cymball. And though I could prophesie & vnderstand all secrets, and all knowledge: yea, if I haue all faith, so that I could mooue mountaines out of their places, and yet haue no loue, I am nothing. And though I bestow all my goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquity, but reioyceth in the trueth, suffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues cease, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect. But when ỹ which is perfect is come, then that which is vnperfect shall be done away. When I was a childe, I spake as a childe, I vnderstood as a childe, I imagined as a childe: but assoone as I was a man, I put away childishnesse. Now we see in a glasse, euen in a darke speaking, but then shall we see face to face. Now I know vnperfectly, but then shall I know euen as I am known. Now abideth faith, hope, and loue, euen these three; but ỹ chiefe of these is loue.

The

The first day of Lent.

The Gospel. Luke 18.31.

IEsus tooke vnto him the twelue, and said vnto them, Behold, we go vp to Ierusalem, & all shall be fulfilled, which are written by ỹ Prophets of the Son of man. For he shalbe deliuered vnto the Gentiles, and shalbe mocked and despitefully intreated and spitted on. And when they haue scourged him, they will put him to death, & the third day he shall rise againe. And they vnderstood none of these things. And this saying was hid from them, so that they perceiued not the things which were spoken. And it came to passe, that as he was come nigh to Iericho, a certain blind man sate by the high wayes side begging. And when he heard the people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cried, saying, Iesus thou Sonne of Dauid, haue mercy on me. And they which went before, rebuked him, that he should hold his peace: but hee cryed so much the more, Thou Son of Dauid haue mercy on me. And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And hee said, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediately he receiued his sight, and followed him, praising God. And all the people when they saw it, gaue praise vnto God.

¶ *The first day of Lent.*

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs new and contrite hearts, that wee worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle. Ioel 2.12.

TVrne you vnto me ỹ all your hearts, with fasting, weeping, & mourning: Rent your hearts, and not your clothes. Turne you vnto ỹ Lord your God: for he is gracious & mercifull, long-suffring, and of great compassion, and ready to pardon wickednesse,

kedneſſe. Then (no doubt) he alſo ſhall turne and forgiue: and after his chaſtenings, he ſhall leaue increaſe remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a faſting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and ſucklings together. Let the Bridegroome goe forth of his chamber, and the Bride out of her cloſet. Let the Prieſts ſerue the Lord betweene the porch and the Altar, weeping, and ſaying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to ſuch confuſion, leſt the heathen be Lords thereof. Wherefore ſhould they ſay among the heathen, Where is now their God?

The Goſpel. Matth. 6. 16.

WHen ye faſt, be not ſad as the hypocrites are: for they disfigure their faces, that it may appeare vnto men how that they faſt. Verely I ſay vnto you, they haue their reward. But thou, when thou faſteſt, anoint thy head, & waſh thy face, that it appeare not vnto men how that thou faſteſt, but vnto thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly. Lay not vp for your ſelues treaſure vpon earth, where the ruſt and moth doth corrupt, and where theeues breake thorow and ſteale, but lay vp for you treaſures in heauen, where neither ruſt nor moth doth corrupt, and where theeues doe not breake thorow nor ſteale. For where your treaſure is, there will your hearts be alſo.

¶ The firſt Sunday in Lent.

The Collect.

O Lord, which for our ſake diddeſt faſt fourty dayes and fourty nights: giue vs grace to vſe ſuch abſtinence, that our fleſh being ſubdued to the Spirit, we may euer obey thy godly motions in righteouſnes and true holineſſe, to thy honour and glory, which liueſt and reigneſt, &c.

The Epiſtle. 2. Cor. 6. 1.

WEe as helpers exhort you, that ye receiue not the grace of God in vaine. For hee ſaith, I haue heard thee in a time accepted, and in the day of ſaluation haue I ſuccoured thee. Behold, now is

that accepted time, behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues, as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long-suffering, in kindneſſe, in the holy Ghoſt, in loue vnfained, in the word of truth, in the power of God, by the armour of righteouſneſſe on the right hand and on the left: by honour and dishonour, by euill report and good report: as deceiuers, and yet true: as vnknowen, and yet knowen: as dying, and behold we liue: as chaſtened, and not killed: as sorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and yet poſſeſſing all things.

The Goſpel. Matth. 4. 1.

THen Ieſus was led away of the Spirit into the wilderneſſe, to be tempted of the deuill. And when he had faſted forty dayes, and forty nights, he was at the laſt an hungred. And when the tempter came to him, he ſaid, If thou be the Sonne of God, command that theſe ſtones be made bread. But he anſwered, and ſaid; It is written, Man ſhall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy city, and ſetteth him on a pinacle of the Temple, and ſaith vnto him, If thou be the Son of God, caſt thy ſelfe downe headlong: for it is written, He ſhall giue his Angels charge ouer thee, and with their hands they ſhall hold thee vp, leſt at any time thou daſh thy foot againſt a ſtone. And Ieſus ſaid vnto him, It is written againe, Thou ſhalt not tempt the Lord thy God. Againe, the deuill taketh him vp into an exceeding high mountaine, and ſhewed him all the kingdomes of the world, and the glory of them, and ſaith vnto him, All theſe will I giue thee, if thou wilt fall downe and worſhip me. Then ſaith Ieſus vnto him, Auoid Satan: For it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerue. Then the deuill left him, and behold, the Angels came, and miniſtred vnto him.

¶ The second Sunday in Lent.

The Collect.

ALmighty God, which doest see that we haue no power of our selues to helpe our selues, keep thou vs both outwardly in our bodies, & inwardly in our soules: that we may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.

The Epistle. 1 Thes. 4. 1.

WE beseech you brethren, and exhort you by the Lord Iesus, that ye increase more and more, euen as ye haue receiued of vs, how ye ought to walke, and to please God. For ye know what commandements we gaue you by our Lord Iesus Christ. For this is the will of God, euen your holinesse: that ye should abstaine from fornication, and that euery one of you should know how to keepe his vessell in holinesse and honour, and not in the lust of concupiscence, as doe the heathen, which know not God: That no man oppresse and defraud his brother in bargaining, because that the Lord is the auenger of all such things, as we told you before and testified. For God hath not called vs vnto vncleannesse, but vnto holinesse. He therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel. Matth. 15. 21.

IEsus went thence, and departed into the coasts of Tyre and Sidon: and behold a woman of Canaan (which came out of ỹ same coasts) cryed vnto him, saying, Haue mercy on me, O Lord, thou Sonne of Dauid, my daughter is piteously vexed wt a deuill. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after vs. But he answered, & said, I am not sent, but to ỹ lost sheepe of the house of Israel. Then came she, and worshipped him, saying, Lord helpe me. He answered, and said, It is not meet to take ỹ childrens bread, and cast it to dogs. She answered, & said, Truth Lord, for the dogs eat of the crumbs which fall from their masters table. Then Iesus answered, and said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

The Collect.

WEe beseech thee Almighty God, looke vpon the hearty desires of thy humble seruants, and stretch foorth the right hand of thy Maiesty to bee our defence against all our enemies, through Iesus Christ our Lord. Amen.

The Epistle. Ephes. 5. 1.

BEe ye the followers of God as deare children and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweet sauour to God. As for fornication and all vncleanenesse, or couetousnesse, let it not be once named among you, as it becommeth Saints; or filthinesse, or foolish talking, or iesting, which are not comely: but rather giuing of thankes. For this yee know, that no whoremonger, either vncleane person, or couetous person, (which is a worshipper of images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine words: for because of such things, commeth the wrath of God vpon ỹ children of disobedience. Be ye not therefore companions of them. Ye were sometimes darkenesse, but now are ye light in the Lord: walke as children of light: For the fruit of the Spirit consisteth in all goodnesse and righteousnesse, and truth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitful works of darkenesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret. But all things when they are brought foorth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore hee saith, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel. Luke 11. 14.

IEsus was casting out a deuil that was dumb. And when he had cast out the deuil, the dumbe spake, and the people wondred. But some of them said, He casteth out deuils through Beelzebub ỹ chiefe of the deuils. And other tempted him, and required of him a signe from heauen. But he knowing their thoughts, said vnto them, Euery kingdome diuided against it selfe, is desolate, and one house doth fall vpon another. If Satan also bee diuided against himselfe

himselfe, how shall his kingdome endure? Because ye say, I cast out deuils through Beelzebub. If I by ỹ help of Beelzebub cast out deuils, by whose help do your children cast them out? Therfore shall they be your iudges. But if I by ỹ finger of God cast out deuils, no doubt the kingdom of God is come vpon you. Whē a strong man armed watcheth his house, the things that he possesseth are in peace: but when a stronger then he commeth vpon him, & ouercommeth him, he taketh frō him all his harnesse (wherin he trusted) and diuideth his goods. He that is not with me, is against me: and he ỹ gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, he walketh thorow dry places, seeking rest: & when he findeth none, he saith, I wil returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, & taketh to him seuen other spirits worse then himselfe, & they enter in, & dwel there: & the end of ỹ man is worse then the beginning. And it fortuned, that as he spake these things, a certain womā of ỹ company lift vp her voice, and said vnto him, Happy is ỹ womb ỹ bare thee, & the paps which gaue thee suck. But he said, Yea, happy are they that heare the word of God, and keepe it.

¶ *The fourth Sunday in Lent.*

The Collect.

GRant we beseech thee Almighty God, that we which for our euill deeds are worthily punished, by the comfort of thy grace may mercifully be relieued, through our Lord Iesus Christ.

The Epistle. Gal. 4. 21.

TEll me (ye that desire to be vnder the Law) do ye not heare of the Law? for it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman: Yea, and he which was born of the bond woman, was borne after the flesh: but he which was borne of the free woman, was borne by promise, ẅ things are spoken by an allegorie: for these are two Testaments; the one from the mount Sinai, which gendreth vnto bondage, which is Agar; for mount Sinai is Agar in Arabia, & bordereth vpon the city, which is now called Hierusalem, and is in bondage with her children. But Hierusalem

rusalem which is aboue, is free, which is ſ mother of vs all. For it is writtē, Reioyce thou barren that bearest no children, breake forth, and cry, thou that trauailest not, for ſ deſolate hath many moe children then ſhe that hath an husband. Brethren, we are after Iſaac the children of promiſe. But as then, he that was borne after the fleſh, perſecuted him that was borne after the Spirit: euen ſo it is now. Neuerthelesſe, what ſaith the Scripture? Put away the bond-woman and her ſonne: for the ſonne of the bond-woman ſhall not be heire with the ſon of the free woman. So then brethren, we are not children of the bond-woman, but of the free-woman.

The Goſpel. Iohn 6. 1.

IEſus departed ouer the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, becauſe they ſaw his miracles which he did on them w were diſeaſed. And Ieſus went vp into a mountain, & there he ſate with his diſciples. And Eaſter (a feaſt of the Iewes) was nigh. When Ieſus then lift vp his eyes, and ſaw a great company come vnto him, he ſaid vnto Philip, Whence ſhall we buy bread that theſe may eat? This he ſaid to proue him, for he himſelfe knew what he would do. Philip anſwered him, Two hundred penyworth of bread are not ſufficient for them, that euery man may take a little. One of his diſciples, (Andrew, Simon Peters brother) ſaith vnto him, There is a lad which hath fiue barley loaues, and two fiſhes, but what are they among ſo many? And Ieſus ſaid, Make the people ſit downe. There was much graſſe in the place. So the men ſate downe in number about fiue thouſand, and Ieſus tooke the bread, and when he had giuen thankes, he gaue to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes, as much as they would. When they had eaten enough, he ſaid vnto his diſciples, Gather vp the broken meat which remaineth, that nothing be loſt. And they gathered it together, & filled twelue baſkets with the broken meat of the fiue barley loaues, which broken meat remained vnto thē that had eaten. Then thoſe men (when they had ſeen the miracle that Ieſus did) ſaid, This is of a truth the ſame Prophet that ſhould come into the world.

The Collect.

WE beseech thee Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse, they may be gouerned and preserued euermore both in body and soule, through Iesus Christ our Lord. Amen.

The Epistle. Heb. 9. 11.

CHrist being an high Priest of good things to come, came by a greater and a more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats, and calues, but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of oxen, and of goats, and the ashes of a young cow, when it is sprinkled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ, (which through the eternall Spirit offered himselfe without spot to God) purge your consciences from dead workes, for to serue the liuing God? And for this cause is he the Mediatour of the new Testament, that thorow death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

The Gospel. Iohn 8. 46.

WHich of you can rebuke me of sin? If I say the truth, why doe ye not beleeue me? He that is of God, heareth Gods words: Ye therefore heare them not, because ye are not of God. Then answered the Iewes, and said vnto him, Say we not well, that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me: I seeke not mine owne praise, there is one that seeketh and iudgeth. Verely, verely I say vnto you, If a man keepe my saying, he shall neuer see death. Then said the Iewes vnto him, Now we know that thou hast the deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my saying, he shal neuer taste of death. Art thou greater then our father Abraham, which is dead? & the Prophets are dead: Whom makest thou thy selfe? Iesus answered, If I honour my selfe, my honour is nothing:

It is my Father that honoureth me, which ye say is your God, and yet ye haue not knowne him. But I know him: and if I say I know him not, I shall be a liar, like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, & reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeere old, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him: but Iesus hid himselfe, and went out of the Temple.

¶ *The Sunday next before Easter.*

The Collect.

ALmighty and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humility: mercifully graunt, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle. Phil.2.5.

LEt the same minde be in you, that was also in Christ Iesus, which when he was in the shape of God, thought it no robbery to be equall with God: neuertheless, he made himselfe of no reputation, taking on him ỹ shape of a seruant, & became like vnto men, and was found in his apparell as a man. He humbled himselfe, & became obedient to the death, euen the death of the Crosse. Wherefore God hath also exalted him on high, & giuen him a Name, which is aboue all names, that at the Name of Iesus euery knee should bow, both of things in heauen, & things in earth, & things vnder ỹ earth, and ỹ all tongues should confesse that Iesus Christ is the Lord, vnto the praise of God the Father.

The Gospel. Matth.26.1.

AND it came to passe, when Iesus had finished all these sayings, he said vnto his Disciples, Ye know that after two dayes shall be Easter, & the Son of man shal be deliuered ouer to be crucified. Then assembled together the chiefe Priests & the Scribes, & the Elders of the people, vnto ỹ palace of the high Priest (which was called Caiaphas) and held

held a councill ſ they might take Ieſus by ſubtilty, and kill him. But they ſaid, Not on the holy day, leſt there be an vproare among the people. When Ieſus was in Bethany in ſ houſe of Simon ſ leper, there came vnto him a woman, hauing an alabaſter box of precious ointment, & powred it on his head as he ſate at the board: but when his diſciples ſaw it, they had indignation, ſaying, Whereto ſerueth this waſte? This ointment might haue bin well ſold and giuen to ſ poore. When Ieſus vnderſtood that, he ſaid vnto them, Why trouble ye the woman? For ſhe hath wrought a good worke vpon me: for ye haue the poore alwayes with you, but me ye ſhall not haue alwayes. And in that ſhe hath caſt this ointment on my body, ſhe did it to bury me. Verily I ſay vnto you, Whereſoeuer this Goſpel ſhall be preached in all ſ world, there ſhal alſo this be told that ſhe hath done for a memorial of her. Then one of ſ twelue (which was called Iudas Iſcariot) went vnto the chiefe Prieſts, & ſaid vnto them, What will ye giue me, & I wil deliuer him vnto you? And they appointed vnto him thirty pieces of ſiluer. And frō that time forth he ſought opportunity to betray him. The firſt day of ſweet bread, ſ diſciples came to Ieſus, ſaying to him, Where wilt thou that we prepare for thee to eat the Paſſeouer? and he ſaid, Go into ſ city, to ſuch a man, & ſay vnto him, The Maſter ſaith, My time is at hand: I will keepe my Eaſter by thee w my diſciples. And the diſciples did as Ieſus had appointed them, & they made ready the Paſſeouer. When the Euen was come, he ſate down with ſ twelue. And as they did eat, he ſaid, V erily I ſay vnto you, that one of you ſhall betray me. And they were exceeding ſorrowful, & began euery one of them to ſay vnto him, Lord, Is it I? He anſwered, and ſaid, He that dippeth his hand with me in the diſh, the ſame ſhall betray me. The Son of man truly goeth, as it is writtē of him: but wo vnto that man by whom the Son of man is betrayed: It had been good for that man, if he had not beene borne. Then Iudas, which betraied him, anſwered, and ſaid, Maſter, Is it I? He ſaid vnto him, Thou haſt ſaid. And when they were eating, Ieſus tooke bread, and when he had giuen thankes, he brake it, and gaue it

to the disciples, and said, Take, eat, this is my body. And he tooke the cup, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the new Testament) ℣ is shed for many, for the remission of sins. But I say vnto you, I will not drinke henceforth of this fruit of ℣ vine tree, vntill that day when I shall drink it new with you in my Fathers Kingdome. And when they had said grace, they went out vnto mount Oliuet. Then said Iesus vnto thē, All ye shal be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shal be scattered abroad: but after I am risen again, I wil go before you into Galilee. Peter answered, & said vnto him, Though all men be offended because of thee, yet will I not be offended. Iesus said vnto him, Verily I say vnto thee, ℣ in this same night before the cocke crow, ℣ shalt deny me thrice. Peter said vnto him, Yea, though I should die ℣ thee, yet will I not deny thee. Likewise also said all the disciples. Then came Iesus with them vnto a farme place (which is called *Gethsemane*) and said vnto the disciples, Sit ye here, while I goe and pray yonder. And he tooke with him Peter, and the two sons of Zebedee, & began to wax sorrowfull and heauy. Then said Iesus vnto them, My soule is heauy euen vnto the death: Tary ye here, and watch ℣ me. And he went a little farther, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe frō me: neuertheless, not as I will, but as ℣ wilt. And he came vnto the disciples, and found them asleep, and said vnto Peter, What, could ye not watch with me one houre? Watch & pray, that ye enter not into temptation: The spirit is willing, but the flesh is weak. He went away once againe, & prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came & found them asleep againe, for their eyes were heauy. And he left them, and went againe, and prayed the third time, saying the same words. Then commeth he to his disciples, & said vnto thē, Sleep on now, & take your rest. Behold, ℣houre is at hand, & the Son of man is betrayed into the hands of sinners. Rise, let vs be going, behold, he is at hand ℣ doth

beetray

betray me. While he yet spake, loe, Iudas one of the number of ỹ twelue, came, and wt him a great multitude wt swords & staues sent from ỹ chiefe Priests and Elders of ỹ people. But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the same is he, hold him fast. And forthwith he came to Iesus, & said; Haile Master, & kissed him. And Iesus said vnto him; Friend, wherefore art thou come? Then came they, and laid hands on Iesus, and tooke him. And behold, one of thē which were with Iesus, stretched out his hand, & drew his sword, & stroke a seruant of the high Priest, and smote off his eare. Then said Iesus vnto him; Put vp thy sword into the sheath: for all they that take the sword, shal perish with the sword. Thinkest thou ỹ I cannot now pray to my Father, and he shall giue me euen now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled? for thus it must be. In that same houre said Iesus to the multitude, Yee be come out as it were to a thiefe wt swords & staues for to take me. I sate daily with you teaching in the Temple, and ye took me not. But all this was done that the Scriptures of ỹ Prophets might be fulfilled. Then all ỹ disciples for sooke him, & fled. And they took Iesus, and led him to Caiaphas the high Priest, where ỹ Scribes & the Elders were assembled. But Peter followed him a far off, vnto ỹ high Priests palace, & went in, & sate with the seruants to see the end. The chiefe Priests & Elders, and all the councell sought false witnesse against Iesus for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At ỹ last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to build it againe in three daies. And ỹ chiefe Priest arose, and said vnto him, Answerest ỹ nothing? Why doe these beare witnes against thee? But Iesus held his peace. And the chiefe Priest answered, and said vnto him; I charge thee by the liuing God, ỹ thou tel vs whether thou be Christ the Son of God. Iesus said vnto him, Thou hast said. Neuertheless I say vnto you, Hereafter shal ye see the Son of man sitting on the right hand of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying;

Hee

Hee hath ſpoken blaſphemy: what need we of any more witneſſes? Behold, now yee haue heard his blaſphemy, what think ye? They anſwered, & ſaid, He is worthy to die. Then did they ſpit in his face, and buffetted him with fiſts. And others ſmote him on the face w the palme of their hands, ſaying; Tell vs, thou Chriſt, who is he ſ ſmote thee? Peter ſate without in the court, & a damſel came to him, ſaying, Thou alſo waſt with Ieſus of Galilee. But he denied before the all, ſaying; I wote not what thou ſaiſt. When he was gone out into ſ porch, another wench ſaw him, & ſaid vnto them that were there, This fellow was alſo with Ieſus of Nazareth. And again he denyed with an oath, ſaying, I do not know the man. After a while came vnto him they ſ ſtood by, & ſaid vnto Peter; Surely thou art euen one of them, for thy ſpeech bewrayeth thee. Then began he to curſe & to ſweare, that he knew not ſ man. And immediatly ſ cock crew. And Peter remembred ſ word of Ieſus, which ſaid vnto him, Before ſ cock crow, thou ſhalt deny me thrice. And he went out, and wept bitterly. When ſ morning was come, all the chiefe Prieſts & Elders of ſ people held a councell againſt Ieſus to put him to death, and brought him bound, & deliuered him vnto Pontius Pilate ſ deputy. Then Iudas which had betrayed him (ſeeing ſ he was condemned) repented himſelfe, & brought againe the thirty plates of ſiluer to ſ chiefe Prieſts and Elders, ſaying, I haue ſinned, betraying ſ innocent blood. And they ſaid, What is that to vs? See thou to that. And he caſt downe the ſiluer plates in the Temple, & departed, & went and hanged himſelfe. And ſ chiefe Prieſts took ſ ſiluer plates, and ſaid, It is not lawful for to put thē into ſ treaſury, becauſe it is ſ price of blood. And they took counſell, & bought w them a potters field, to bury ſtrangers in. Wherefore the field is called *Acheldama*, that is, the field of blood vnto this day. Then was fulfilled ſ which was ſpoken by Ieremy ſ Prophet, ſaying; And they tooke thirty ſiluer plates, ſ price of him ſ was valued, whom they bought of ſ children of Iſrael, & gaue them for the potters field, as ſ Lord appointed me. Ieſus ſtood before ſ deputy, and the deputy aſked him, ſaying, Art thou the King

of

of the Iewes? Iesus said vnto him, Thou sayest. And when he was accused of the chiefe Priests and Elders, he answered nothing. Then said Pilate vnto him, Hearest thou not, how many witnesses they lay against thee? And hee answered him to neuer a word: insomuch that ỹ deputy marueiled greatly. At ỹ Feast the deputy was wont to deliuer vnto the people a prisoner, whom they would desire. He had then a notable prisoner, called Barabbas. Therfore when they were gathered together, Pilate said, Whether will ye ỹ I giue loose vnto you Barabbas, or Iesus w is called Christ? For he knew that for enuy they had deliuered him. When he was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with ỹ iust man: for I haue suffred this day many things in my sleep, because of him. But ỹ chiefe Priests & Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The deputy answered & said vnto them, Whether of the twaine will ye that I let loose vnto you? They said, Barabbas. Pilate said vnto them, What shall I do then with Iesus, which is called Christ? They all said vnto him, Let him be crucified. The deputy said, What euil hath he done? But they cryed ỹ more, saying, Let him be crucified. When Pilate saw ỹe could preuaile nothing, but that more businesse was made, he tooke water, and washed his hands before ỹ people, saying, I am innocent of ỹ blood of this iust person, see ye. Then answered all ỹ people, & said, His blood be on vs, and on our children. Then let hee Barabbas loose vnto them, & scourged Iesus, & deliuered him to be crucified. Then ỹ souldiers of the deputy took Iesus into the common hall, & gathered vnto him all the company. And they stripped him, & put on him a purple robe, and platted a crowne of thornes, and put it on his head, and a reed in his right hand, and bowed the knee before him, & mocked him, saying, Haile King of ỹ Iewes. And when they had spit vpon him, they tooke the reed, and smote him on the head, and after ỹ they had mocked him, they tooke the robe off him againe, & put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene (named Simon)

mon)him they compelled to beare his crosse. And they came vnto ſ place which is called *Golgotha*, (that is to ſay, a place of dead mens ſkuls) and gaue him vineger mingled with gall, to drink. And whē he had taſted thereof, he would not drinke. When they had crucified him, they parted his garments, & did caſt lots, that it might bee fulfilled which was ſpoken by the Prophet, They parted my garments among them, & vpon my veſture did they caſt lots. And they ſate & watched him there, and ſet vp ouer his head ſ cauſe of his death written: *This is Ieſus the king of the Iewes.* Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that paſſed by, reuiled him, wagging their heads, and ſaying, Thou that deſtroyedſt the Temple of God, and didſt build it in three dayes, ſaue thy ſelfe: If thou be ſ Son of God, come down from the croſſe. Likewiſe alſo ſ high Prieſts mocking him, with the Scribes and Elders, ſaid, He ſaued others, himſelfe he cannot ſaue: If he be the King of Iſrael, let him now come downe from the croſſe, and we will beleeue him. He truſted in God, let him deliuer him now, if he will haue him: for he ſaid, I am ſ Son of God. The theeues alſo which were crucified with him, caſt the ſame in his teeth. Frō the ſixth houre was there darknes ouer all the land vntill ſ ninth houre. And about ſ ninth houre Ieſus cried ỽ a loud voice, ſaying, *Eli, Eli, Lamaſabachthani?* that is to ſay, My God, my God, why haſt thou forſaken me? Some of them that ſtood there, when they heard ſ, ſaid, This man calleth for Elias. And ſtraightway one of them ran, & took a ſponge, & when he had filled it full of vineger, he put it on a reed, and gaue him to drinke. Others ſaid, Let be, let vs ſee whether Elias will come, & deliuer him. Ieſus, when he had cryed againe with a loud voyce, yeelded vp ſ ghoſt. And behold, the vaile of ſ Temple did rent in two parts from ſ top to the bottom. And ſ earth did quake, & the ſtones rent, & graues did open, and many bodies of Saints which ſlept, aroſe, & went out of ſ graues after his reſurrection, and came into ſ holy city, and appeared vnto many. When the Centurion, and they that were with him, watching Ieſus, ſaw the earthquake, and thoſe things

which

which happened, they feared greatly, saying, Truly this was the Son of God. And many women were there (beholding him afarofft) which followed Iesus from Galilee, ministring vnto him. Among which was Mary Magdalene, & Mary the mother of Iames, and Ioses, and the mother of Zebedees children.

¶ *Munday before Easter.*

The Epistle. Esa. 63. 1.

WHat is he this ȳ commeth frō Edom, with red coloured clothes of Bosra, (which is so costly cloth) & cōmeth in so mightily w̄ all his strength? I am he that teacheth righteousnes, & am of power to help. Wherfore then is thy clothing red, and thy raiment like his ȳ treadeth in ȳ winepresse? I haue troden the presse my selfe alone, & of all ȳ people there is not one with me. Thus will I tread downe mine enemies in my wrath, & set my feet vpon thē in mine indignation, and their blood shall be spring my clothes, and so will I staine all my raiment. For ȳ day of vengeance is assigned in mine heart, & the yeere when my people shal be deliuered, is come. I looked about me, & there was no man to shew me any helpe, I maruelled ȳ no man held me vp. Then I held me by mine owne arme, and my feruentnesse sustained me. And thus wil I tread down ȳ people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnes of the Lord, yea, & the praise of the Lord, for all that he hath giuen vs, for the great good that he hath done for Israel, which he hath giuen thē of his own fauour, & according to ȳ multitude of his louing kindnesse. For he said, These no doubt are my people, & no shrinking children, & so he was their Sauiour. In their troubles he was also troubled with them. And ȳ Angel that went forth from his presence, deliuered thē. Of very loue and kindues that he had vnto them, he redeemed them. He hath born them, and carried them vp euer since the world began. But after they prouoked him to wrath, and vexed his holy minde, he was their enemie, and fought against them himselfe. Yet remembred Israel the old time of Moses, and his people, saying, Where is he that brought them from the water of the Sea, with them that fed his sheepe?

Where

Where is he that hath giuen his holy Spirit among them? he led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting Name. He led them in the deep, as an horse is led in the plain, that they should not stumble, as a tame beast goeth in the field, & the breath giuen of God, giueth him rest. Thus (O God) hast ỹ led thy people, to make thy selfa glorious Name withall. Look down then from heauen, and behold the dwelling place of thy Sanctuary, & thy glory. How is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnes will not be intreated of vs? yet art thou our Father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou (Lord) art our Father and Redeemer, and thy Name is Euerlasting. O Lord, wherfore hast thou led vs out of the way? wherefore hast thou hardened our hearts that we feare thee not? Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lord; for they haue not called vpon thy Name.

The Gospel. Marke 14. 1.

After two dayes was Easter, and the dayes of sweet bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death: But they said, Not in the Feast day, lest any businesse arise among the people. And when he was in Bethany, in ỹ house of Simon the leper, euen as he sate at meat, there came a woman hauing an Alabaster box of ointment, called *Nard*, that was pure and costly, and she brake the box, and powred it vpon his head. And there were some ỹ were not content within themselues, & said, What needed this waste of ointment? For it might haue bin sold for more then three hundred pence, & haue bin giuen to the poore: & they grudged against her. And Iesus said, Let her alone, why trouble ye her? She hath done a good worke on me: For ye haue ỹ poore with you alwayes, & whensoeuer you will, ye may doe them good: but me haue ye not alwayes.

maies. She hath done that she could, she came afore hand to anoint my body to the burying. Verily I say vnto you, Wheresoeuer this Gospel shalbe preached throwout the whole world, this also that she hath done, shalbe rehearsed in remembrance of her. And Iudas Iscariot, one of the twelue, went away vnto the high Priests, to betray him vnto the. When they heard yt, they were glad, & promised y they would giue him money. And he sought how he might conueniently betray him. And y first day of sweet bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that we go & prepare, that y mayest eat the Passeouer? And he sent forth two of his disciples, and said vnto them, Go ye into the city, & there shal meet you a man bearing a pitcher of water: follow him. And whithersoeuer he goeth in, say ye vnto y good man of the house, The Master saith, Where is the guest chamber, where I shal eat the Passeouer w my disciples? And he will shew you a great parlour paued, & prepared: there make ready for vs. And his disciples went forth, & came into y city, & found as he had said vnto them: and they made ready y Passeouer. And when it was now euentide, he came with y twelue. And as they sate at board, & did eat, Iesus said, Verily I say vnto you, one of you (that eateth with me) shal betray me. And they began to be sorry, & to say to him, one by one, Is it I? & another said, Is it I? He answered and said vnto them, It is one of the twelue, euen he that dippeth with me in y platte. The Son of man truly goeth as it is written of him: but woe to that man by whom y Son of man is betrayed: good were it for that man, if he had neuer beene borne. And as they did eat, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue to them, and said, Take, eat, this is my body. And he took the cup, and when he had giuen thankes, he gaue it to them: and they all drank of it. And he said vnto them, This is my blood of the new Testament, which is shed for many. Verily I say vnto you, I will drinke no more of the fruit of the Vine, vntill y day that I drink it new in y kingdom of God. And when they had said grace, they went out to y mount Oliuet. And Iesus saith vnto the, All ye shalbe offended because of me

this

this night: for it is written, I will smite the Shepherd, & the sheep shal be scattered: but after that I am risen againe, I will go into Galilee before you. Peter said vnto him, And though all men be offended, yet will not I. And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before the cocke crow twice, ỹ shalt deny me three times: But he spake more vehemently, No, if I should die ẅ thee, I will not deny thee. Likewise also said they al. And they came into a place which was named *Gethsemane*, & he said vnto his disciples, Sit ye here, while I go aside & pray. And he taketh with him, Peter, & Iames, & Iohn, & began to wax abashed, & to be in an agony, & said vnto them, My soule is heauy euen vnto ỹ death: tarry ye here, and watch. And he went forth a little, & fell down flat on the ground, & prayed, ỹ if it were possible, the houre might passe frō him. And he said, *Abba*, Father, al things are possible vnto thee, take away this cup frō me: Neuertheles, not as I will, but as thou wilt, be done. And he came, & found them sleeping, and saith to Peter, Simon, sleepest thou? Couldest not ỹ watch one houre? Watch ye and pray, lest ye enter into temptation: The spirit truly is ready, but the flesh is weak. And a gain he went aside, & prayed, and spake the same words. And he returned, and found thē asleep againe, for their eyes were heauy, neither wist they what to answer him. And he came the third time, and said to them, Sleep henceforth, & take your ease, it is enough, ỹ houre is come, behold, ỹ Son of man is betrayed into ỹ hands of sinners. Rise vp, let vs go: Loe, he ỹ betrayeth me is at hand. And immediatly, while he yet spake, commeth Iudas (ẅ was one of the twelue) and ẅ him a great number of people ẅ swords & staues, from ỹ high Priests, & Scribes, & Elders. And he ỹ betrayed him, had giuen them a generall token, saying, Whomsoeuer I do kisse, ỹ same is he, take, & lead him away warily. And assoon as he was come, he goeth straitway to him, & saith vnto him, Master, Master, & kissed him. And they laid their hands on him, & tooke him. And one of thē ỹ stood by, drew out a sword, & smote a seruant of ỹ hie Priests, & cut off his eare. And Iesus answered & said vnto them, Ye be come

out

one as vnto a thiefe w̄ swords & staues for to take me: I was daily w̄ you in the Temple, teaching, and ye took me not. But these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ran away. And there followed him a certain yong man, clothed in linnen vpon ȳ bare: and the yong men caught him, & he left his linnen garment, and fled from them naked. And they led Iesus away to the high Priest of all, and with him came all ȳ high Priests, & the Elders, and ȳ Scribes. And Peter followed him a great way off, euen til he was come into the palace of the high Priest, and he sate with the seruants, & warmed himself at the fire. And the high Priests, & all the Counsell sought for witnesse against Iesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certain, & brought false witnes against him, saying, We heard him say, I will destroy this temple ȳ is made with hands. & within three daies I will build another made without hands. But yet their witnesses agreed not together: & ȳ high Priest stood vp amongst them, and asked Iesus, saying, Answerest ȳ nothing? How is it ȳ these beare witnesse against thee? But he held his peace, and answered nothing. Againe, the high Priest asked him, and said vnto him, Art ȳ Christ, the Son of the blessed? And Iesus said, I am: and ye shall see the Son of man sitting on the right hand of power, & comming in the clouds of heauē. Then ȳ hie Priest rent his clothes, and said, What need we any further witnesses? Ye haue heard blasphemy, what thinke ye? And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beat him with fists, & to say vnto him, Areade: and the seruants buffeted him on ȳ face. And as Peter was beneath in ȳ palace, there came one of ȳ wenches of the high Priest, & when she saw Peter warming himselfe, she looked on him, and said, Wast not thou also with Iesus of Nazareth? And he denied, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, & the cocke crew. And a damsell (when she saw him) began againe to say to them ȳ stood by, This is one of the.

And

And he denied it againe. And anon after, they that stood by, said again vnto Peter, Surely thou art one of thē, for thou art of Galilee, & thy speech agreeth therto. But he began to curse & to sweare, saying, I know not this man of whom ye speake. And againe the cock crew, & Peter remembred ȳ word ȳ Iesus had said vnto him, Before ȳ cock crow twice, thou shalt deny me three times: and he began to weepe.

¶ Tuesday before Easter.

The Epistle. Esa. 50. 5.

THe Lord God hath opened mine eare, therfore can I not say nay, neither withdraw my selfe: but I offer my back to ȳ smiters, & my cheeks to the nippers: I turn not my face from shame & spitting, and the Lord God shal help me, therfore shall I not be confounded. I haue hardned my face like a flint stone: for I am sure ȳ I shal not come to confusion. He is at hand that iustifieth me: who will then goe to law with me? Let vs stand one against another. If there be any that wil reason with me, let him come here forth to me. Behold the Lord God standeth by me, what is he then that can condemne me? Lo, they shalbe like as an old cloth, the moth shall eat them vp. Therfore whoso feareth ȳ Lord among you, let him heare ȳ voyce of his seruant. Whoso walketh in darknesse, and no light shineth vpon him, let him put his trust in the Name of the Lord, and hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, and stir vp the coales. Walke on in the glistering of your own fire, and in the coales that ye haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorrow.

The Gospel. Marke 15. 1.

AND anon in ȳ dawning, the high Priests held a councell, with the Elders & the Scribes, & the whole congregation, and bound Iesus, and led him away, & deliuered him to Pilate. And Pilate asked him, Art thou the king of the Iewes? And he answered, and said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how many things they lay to thy charge. Iesus answered yet nothing, so ȳ Pilate maruelled. At that feast Pilate did deliuer vnto thē a prisoner, whomsoeuer

soeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had comitted murther. And the people called vnto him, & began to desire him ȳ he would do according as he had euer done vnto them. Pilate answered them, saying, Will ye that I let loose vnto you ȳ King of the Iewes? For he knew that ȳ high Priests had deliuered him of enuy. But the high Priests moued ȳ people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and said vnto them, What will ye then that I do vnto him whom ye call the King of ȳ Iewes? And they cried again, Crucifie him. Pilate said vnto them, What euill hath he done? And they cryed ȳ more feruently, Crucifie him. And so Pilate, willing to content ȳ people, let loose Barabbas vnto them, & deliuered vp Iesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common Hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes and crowned him withall, and began to salute him, Haile King of ȳ Iewes. And they smote him on the head with a reed, and did spit vpon him, & bowed their knees, & worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, & led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of ȳ field, to beare his crosse. And they brought him to a place named *Golgotha*, (which if a man interpret, is ȳ place of dead mens skuls.) And they gaue him to drinke, wine mingled with myrrhe: but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, & they crucified him. And the title of his cause was written, *The King of the Iewes.* And they crucified w̄ him two theeues, the one on his right hand, and the other on his left. And ȳ Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, Ah wretch, thou that destroyest the Temple, and buil-

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deſt it againe in three daies, ſaue thy ſelfe, & come downe from the Croſſe. Likewiſe alſo mocked him the high Prieſts among themſelues with ſ Scribes, and ſaid, He ſaued other men, himſelfe he cannot ſaue. Let Chriſt ſ king of Iſrael deſcend now from the Croſſe, that we may ſee, and beleeue. And they that were crucified w him, checked him alſo. And when the ſixt houre was come, darknes aroſe ouer all the earth, vntil the ninth houre. And at the ninth houre, Ieſus cryed with a loud voyce, ſaying, *Eloi, Eloi, lamaſabachthani?* which is (if one interpret it) My God, my God, why haſt thou forſaken me? And ſome of them that ſtood by, when they heard that, ſaid, Behold, he calleth for Elias. And one ran, and filled a ſponge full of vineger, and put it on a reed, and gaue him to drinke, ſaying, Let him alone, let vs ſee whether Elias will come and take him downe. But Ieſus cried with a loud voice, and gaue vp the ghoſt. And the vaile of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which ſtood before him) ſaw that he ſo cried, and gaue vp the ghoſt, he ſaid, Truly this man was the Son of God. There were alſo women a good way off beholding him: among whom was Mary Magdalene, and Mary the mother of Iames the little, and of Ioſes, and Mary Salome (which alſo when he was in Galilee, had followed him, and miniſtred vnto him) and many other women, which came vp with him to Hieruſalem. And now when the Euen was come (becauſe it was the day of preparing that goeth before the Sabbath) Ioſeph of the city of Arimathea, a noble Counſeller, which alſo looked for the kingdome of God, came, and went in boldly vnto Pilate, and begged of him the body of Ieſus. And Pilate maruelled that he was already dead, and called vnto him the Centurion, and aſked of him whether he had beene any while dead. And when he knew the truth of the Centurion, he gaue the body to Ioſeph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laid him in a Sepulchre, that was hewen out of a rock, and rolled a ſtone before the doore of the Sepulchre. And Mary Magdalene, and Mary Ioſes beheld where he was laid.

ſ Mat.

The Epistle. Heb. 9. 16.

WHereas is a Testament, there must also (of necessity) be the death of him that maketh the Testament. For ℣ Testament taketh authority when men are dead: For it is yet of no value as long as he that maketh ℣ Testament is alive. For which cause also neither ℣ first Testament was ordained without blood. For when Moses had declared all the Cōmandements to all the people according to the Law, he took ℣ blood of calues, & of goats, ẅ water and purple wooll, & hyssope, & sprinkled both the booke & all the people, saying, This is the blood of ℣ Testament which God hath appointed vnto you. Moreouer, he sprinkled ℣ Tabernacle with blood also, and all the ministring vessels, and almost all things are by the Law purged with blood, & without shedding of blood is no remission. It is need then, that ℣ similitudes of heauenly things be purified with such things, but that ℣ heauenly things themselues be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as ℣ high Priest entreth into the holy place euery yere with strange blood (for then he must haue often suffered since ℣ world began) but now in the end of the world hath he appeared once to put sin to flight, by the offring vp of himselfe. And as it is appointed vnto all men, that they shall once die, & then cōmeth the iudgement: euen so Christ was once offred to take away the sins of many, and vnto them that looke for him shal he appeare againe without sin vnto saluation.

The Gospel. Luke 22. 1.

THe feast of sweet bread drew nigh, ẅ is called Easter, and the high Priests, and Scribes sought how they might kill him, for they feared ℣ people. Then entred Satan into Iudas, whose surname was Iscariot, which was of ℣ number of the twelue, and he went his way, & communed with ℣ high Priests and officers, how he might betray him vnto them. And they were glad, & promised to giue him mony. And he consented, & sought opportunity to betray

him

him vnto them, when the people were away. Then came the day of sweet bread, when of necessity the Passeouer must be offered. And he sent Peter and Iohn, saying, Goe and prepare vs the Passeouer, that we may eate it. They said vnto him, Where wilt thou that we prepare? And he said vnto them, Behold, when ye enter into the city, there shall a man meet you bearing a pitcher of water, him follow into ỹ same house ỹ he entreth in, & ye shal say vnto the good man of ỹ house, The Master saith vnto thee, Where is the ghest-chamber, where I may eat the Passeouer with my disciples? And he shal shew you a great parlour paued, there make ready. And they went and found as he had said vnto them, and they made ready ỹ Passeouer. And when the houre was come, he sate down, and the twelue Apostles w̃ him. And he said vnto thē, I haue inwardly desired to eat this Passeouer w̃ you before ỹ I suffer. For I say vnto you, Henceforth will I not eat of it any more, vntill it be fulfilled in ỹ kingdome of God. And he tooke ỹ cup, and gaue thanks, & said, Take this, and diuide it among you: For I say vnto you I will not drinke of the fruit of the vine, vntill the kingdom of God come. And he took bread, & whē he had giuen thankes, he brake it, and gaue it vnto thē, saying, This is my body which is giuē for you: This doe in the remembrance of me. Likewise also whē he had supped, he took ỹ cup, saying, This cup is ỹ new Testament in my blood, w̃ is shed for you: Yet behold the hand of him ỹ betrayeth me, is with me on the table. And truly ỹ Son of man goeth as it is appointed: but woe vnto ỹ man by whom hee is betrayed. And they began to enquire among themselues, which of them it was that should do it. And there was a strife among thē, which of thē should seeme to be the greatest. And hee said vnto them, The Kings of nations reigne ouer them, and they that haue authority ouer them, are called gracious: but ye shall not so be. But he ỹ is greatest among you, shalbe as the yonger: and he that is chiefe shall be as he ỹ doth minister: For whether is greater, he ỹ sitteth at meat, or he ỹ serueth? Is not he ỹ sitteth at meat? but I am among you as he ỹ ministreth. Yee are they w̃ haue abiden w̃ me in my temptati-

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ons. And I appoint vnto you a kingdome, as my Father hath appointed to mee, that ye may eat and drink at my table in my kingdome, and sit on seats, iudging the twelue tribes of Israel. & the Lord said, Simon, Simon, behold, Satan hath desired to sift you as it were wheat: but I haue praied for thee that thy faith faile not. And when thou art cõuerted, strengthen thy brethren. And he said vnto him, Lord I am ready to go w̃ thee into prison, and to death. And he said, I tell thee, Peter, the cocke shall not crow this day, till thou haue denied thrice that thou knowest me. And he said vnto thẽ, When I sent you without wallet & scrip & shooes, lacked ye any thing? And they said, No. Then said he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coat and buy one. For I say vnto you, that yet this same which is written, must be performed in mee, Euen among the wicked was he reputed: for those things w̃ are written of mee, haue an end. And they said, Lord, behold, here are two swords. And he said vnto them, It is enough. And he came out and went (as he was wont) to mount Oliuet. And the disciples followed him: and when he came to the place, he said vnto them, Pray, lest ye fall into temptation. And he gate him selfe from them about a stones cast, and kneeled downe and prayed, saying, Father, if thou wilt, remoone this cup from me. Neuerthelesse, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen comforting him. And he was in an agony, and prayed the longer, & his sweat was like drops of blood, trickling down to the ground. And when he arose from prayer, & was come to his disciples, he found them sleeping for heauinesse, and hee said to them, Why sleep ye? Arise, & pray, lest ye fall into temptation. While he yet spake, behold there came a company, and he y̆ was called Iudas, one of y̆ twelue, went before them, and pressed nigh vnto Iesus, to kisse him. But Iesus said vnto him, Iudas, betrayest thou y̆ Son of man w̃ a kisse? Whẽ they which were about him saw what would follow, they said vnto him, Lord, shal we smite w̃ the sword? And one of thẽ smote a seruant of y̆ high Priests, & strook off his right eare.

Iesus answered & said, Suffer ye thus far forth. And when he touched his eare, he healed him. Thē Iesus said to the hie Priests, & rulers of ỹ Temple, & the Elders which were come to him, Ye be come out as to a theefe, wt swords and staues. When I was daily with you in ỹ Temple, ye stretched forth no hands against me. But this is euen your very houre, & the power of darknes. Then took they him, & led him, & brought him to ỹ hie Priests house, but Peter followed afar off. And when they had kindled a fire in the mids of ỹ palace, & were set down together, Peter also sate down among thē. But whē one of ỹ wenches beheld him as he sate by ỹ fire, & looked vpon him: she said, This same fellow was also with him. And he denied him, saying, Womā, I know him not. And after a little while another saw him, and said, Thou art also one of thē: & Peter said, Man, I am not. And about ỹ space of an houre after, another affirmed, saying, Verily this fellow was with him also, for he is of Galilee. And Peter said, Man, I wot not what thou saiest. And immediatly while he yet spake, the cock crew. And ỹ Lord turned back, & looked vpon Peter, & Peter remembred ỹ word of ỹ Lord, how he had said vnto him, Before ỹ cock crow, thou shalt deny me thrice. And Peter went out & wept bitterly. And the men that took Iesus mocked him, & smote him: And whē they had blindfolded him, they stroke him on the face, & asked him, saying, Aread, who is he ỹ smote thee? And many other things despitefully said they against him. And assoone as it was day, the Elders of the people, and the high Priests & Scribes came together, & led him into their Councell, saying, Art thou very Christ? tell vs. And he said vnto them, If I tell you, ye will not beleeue me: And if I aske you, you will not answer, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Sonne of God? Hee said, Ye say that I am. And they said, What need we of any further witnesse? for we our selues haue heard of his owne mouth.

ỹ Thursday next before Easter.

The Epistle. 1. Cor. 11. 17.

THis I warne you of, and commend not, that ye com not together after a better maner, but af-

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ther a worse. For first of all, when ye come together in the congregation, I heare that there is dissention among you, and I partly beleeue it. For there must be sects among you, that they which are perfect among you may be known. When ye come together therefore into one place, the Lords Supper cannot be eaten, for euery man beginneth afore to eate his own supper: and one is hungry, and another is drunken. Haue yee not houses to eate and drinke in? Despise yee the Congregation of God, and shame them that haue not? What shal I say vnto you? shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and said, Take ye, and eat, this is my body which is broken for you: this do ye in the remembrance of me. After the same manner also he tooke the cup, when supper was done, saying, This cup is the New Testament in my blood: this do as often as ye drink it, in remembrance of me. For as often as ye shal eat this bread, and drinke of this cup, ye shall shew the Lords death till he come. Wherefore whosoeuer shall eate of this bread, & drinke of this cup of the Lord vnworthily shall bee guilty of the body and blood of the Lord. But let a man examine himself, and so let him eate of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if we had iudged our selues, we should not haue beene iudged. But when we are iudged of the Lord, we are chastened that we should not be damned with the world. Wherfore my brethren, when ye come together to eate, tarry one for another. If any man hunger let him eat at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel. Luke. 23. 1.

THe whole multitude of them arose, & led him vnto Pilate, and they began to accuse him, saying, We found this fellow perverting the people, and forbidding to pay tribute to Cesar, saying, that

he is Christ a King. And Pilate opposed him, saying, Art thou the King of the Iewes? He answered him, and said, Thou sayest it. Then said Pilate to the hie Priests & to the people, I find no fault in this man. And they were the more fierce, saying, He mooueth the people, teaching throughout all Iury, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assoone as he knew that he belonged vnto Herods iurisdiction, he sent him to Herod, which was also at Ierusalem at ỳ time. And when Herod saw Iesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to haue seen some miracles done by him. Thē he questioned with him many words: but hee answered him nothing. The high Priests & Scribes stood forth & accused him straitly. And Herod with his men of war despised him. And when he had mocked him, he arayed him in white clothing, & sent him againe to Pilate. And ỳ same day Pilate & Herod were made friends together: for before they were at variance. And Pilate called together ỳ hie Priests & the Rulers, and ỳ people, & said vnto thē, Ye haue brought this man vnto me, as one that peruerteth ỳ people, and behold I examine him before you, and find no fault in this man of those things wherof ye accuse him, no nor yet Herod. For I sent you vnto him, & loe, nothing worthy of death is done vnto him: I will therefore chasten him & let him loose. For of necessity hee must haue let one loose to them at that Feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas, (which for a certaine insurrection made in the city, & for a murder, was cast into prison,) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed saying, Crucifie him, crucifie him. He said vnto them ỳ third time, What euil hath he done? I find no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loud voyces, requiring he might be crucified. And ỳ voices of thē and of ỳ hie Priests preuailed. And Pilate gaue sentence that it should be as they required. And he let loose to thē him, ỳ for insurrection & murder was

cast

cast into prison, whom they had desired. And he deliuered vnto them Iesus, to do with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him laid they the crosse, that he might beare it after Iesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Iesus turned back vnto them, and said: Ye daughters of Hierusalem, weep not for me, but weep for your selues, & for your children: For behold, the daies wil come, in the which they shal say, Happy are the barren, & the wombs ỹ neuer bare, and the papswhich neuer gaue suck. Then shal they begin to say to the mountaines, Fall on vs, & to the hils couer vs. For if they do this in a greene tree, what shall be done in the dry? And there were two euill doers led with him to be slain. And after that they were com to ỹ place (which is called *Caluary*) there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Iesus, Father forgiue them, for they wot not what they do. And they parted his raiment, and cast lots, and the people stood, & beheld, and the rulers mocked him with them, saying, He saued other men, let him saue himselfe, if he be very Christ, the chosen of God. The souldiers also mocked him, and came and offred him vineger, and said, If thou be the King of the Iewes, saue thy selfe. And a superscription was written ouer him, with letters of Greek, & Latine, and Hebrew, *This is the King of the Iewes.* And one of the euil doers which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, and rebuked him, saying, Feareſt not thou God, seeing thou art in the same damnation? We are righteously punished, for we receiue according to our deeds: but this man hath done nothing amisse. And he said vnto Iesus, Lord, remember me when thou commeſt into thy kingdom. And Iesus said vnto him, Verely, I say vnto thee, To day shalt thou bewith me in Paradise. And it was about the sixth houre, & there was a darknes ouer all the earth vntill ỹ ninth houre, & the Sun was darkned, and the vaile of ỹ temple did rent, euen thorow the midst. And when Iesus had cryed with a loud voice,

he said, Father, into thy hands I commend my spirit. And when hee had thus said, he gaue vp the ghost. When the Centurion saw what had hapned, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had hapned, smote their brests, and returned. And all his acquaintance and the women that followed him from Galilee, stood afar off, beholding these things. And behold, there was a man named Ioseph, a counseller, and he was a good man and a iust: the same had not consented to the counsell and deed of them, which was of *Arimathea*, a city of the Iewes, which same also waited for the kingdome of God: he went vnto Pilate, & begged the body of Iesus, & tooke it downe, and wrapped it in a linnen cloth, and laid it in a sepulchre that was hewne in stone, wherein neuer man before had beene laid. And that day was the preparing of the Sabbath, & the Sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was laid. And they returned and prepared sweet odours & ointments, but rested on the Sabbath day, according to the Commandement.

¶ *On good Friday.*

The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for the which our Lord Iesus Christ was contented to be betrayed, & giuen vp into the hands of wicked men, and to suffer death vpon the Crosse, who liueth and reigneth, &c.

ALmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified: receiue our supplications and prayers which we offer before thee for all estates of men in thy holy Congregation, that euery member of the same, in his vocation and ministery, may truely and godly serue thee, through our Lord Iesus Christ, who liueth and reigneth, &c.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercy vpon all Iewes, Turkes, Infidels and Heretikes, and take from them all

till ignorance, hardnes of heart, and contempt of thy Word, & so fetch them home (blessed Lord) to thy flock, that they may be saued among the remnant of the true Israelites, and be made one fold vnder one Shepherd, Iesus Christ our Lord, who liueth, &c.

The Epistle. Heb. 10. 1.

THe Law (which hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices which they offer yere by yere continually, make the comers therunto perfect. For would not then those sacrifices haue ceased to haue been offered, because that the offerers once purged, should haue had no more conscience of sins? Neuertheles, in those sacrifices is there mention made of sins euery yere: For the blood of oxen and goats cannot take away sins. Wherefore, when he commeth into the world, he saith, Sacrifice & offering thou wouldest not haue, but a body hast thou ordained me. Burnt offrings also for sin hast thou not allowed. Then said I, Loe I am here. In the beginning of the book it is written of me, that I should do thy wil, O God. Aboue, when he saith, Sacrifice, & offring, & burnt sacrifices, and sinne offrings thou wouldest not haue, neither hast thou allowed them (which yet are offered by ỹ law) then said he, Loe, I am here to doe thy will O God: he taketh away the first to establish the latter. By the which wil we are made holy, euen by the offring of the body of Iesus Christ once for all. And euery Priest is ready dayly ministring, and offering often times one maner of oblation, which can neuer take away sins. But this man after he had offered one sacrifice for sins, is set down for euer on ỹ right hand of God, and from hence foorth tarryeth till his foes be made his foote stoole. For with one offering hath hee made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when he told before, This is ỹ Testament that I will make vnto them: After those dayes (saith the Lord) I will put my Lawes in their hearts, and in their minds will I write them, and their sins & iniquities will I remember no more. And where remission of these things is, there is no more offering for sins. Seeing therfore brethren, that by the means

of the blood of Iesus, we haue liberty to enter into the holy place, by the new & liuing way which he hath prepared for vs thorow ỳ vaile (that is to say) by his flesh: and seeing also ỳ we haue an hie Priest ouer is ruler ouer the house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs keep the profession of our hope without wauering (for he is faithfull that promised) & let vs consider one another, to the intent that we may prouoke vnto loue & to good works, not forsaking the fellowship that we haue among our selues, as the manner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel. Iohn 18.1

WHen Iesus had spoken these words, hee went forth with his disciples ouer the brook Cedron, where was a garden, into the which hee then entred ỳ his disciples. Iudas also which betrayed him knew ỳ place: for Iesus oft times resorted thither with his disciples. Iudas then (after he had receiued a band of men, and ministers of the high Priests and Pharisees) came thither with lanternes, and fire-brands, & weapons. And Iesus knowing all things that should come on him, went forth, & said vnto them, whom seeke ye? They answered him, Iesus of Nazareth. Iesus said vnto thē, I am he. Iudas also which betrayed him, stood with them. Assoone then as he had said vnto them, I am he, they went backward, and fell to the ground. Then asked hee them againe, Whom seeke ye? They said, Iesus of Nazareth. Iesus answered, I haue told you ỳ I am he: if ye seek me therefore, let these go their way, that the saying might be fulfilled which he spake, Of thē which thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the Cup which my father hath giuen me? Then the company, & the captaine, & the ministers of the Iewes tooke Iesus and bound him, and led him away to Annas first, for he

was father in law to Caiaphas, which was the high Priest the same yeere. Caiaphas was hee that gaue counsell to ỹ Iewes, that it was expedient that one man should die for ỹ people. And Simon Peter followed Iesus, & so did another disciple: that disciple was known to the hie Priest, and went in with Iesus into the palace of the hie Priest. But Peter stood at the doore without. Then went out ỹ other disciple (which was knowne to the hie Priest) and spake to the damosell ỹ kept the doore, & brought in Peter. Then said ỹ Damosell that kept the doore vnto Peter, Art not thou also one of this mans disciples? He said, I am not. The seruants & ministers stood there which had made a fire of coles, for it was cold, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Iesus of his disciples, and of his doctrine. Iesus answered him, I spake openly in the world, I euer taught in the Synagogue, & in the Temple, whither all the Iewes haue reforted, & in secret haue I spoken nothing. Why askest thou me? Aske them which heard me, what I said to them: behold, they can tell what I said. When he had thus spoken, one of ỹ ministers which stood by, smote Iesus on the face, saying, Answerest thou ỹ hie Priest so? Iesus answered him, If I haue euill spoken, beare witnes of ỹ euill: but if I haue wel spoken, why smitest thou me? And Annas sent him bound to Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then said they vnto him, Art not ỹ also one of his disciples? He denied it, & said, I am not. One of the seruants of the hie Priest (his cousin whose eare Peter smote off) said vnto him, Did not I see thee in the garden with him? Peter therefore denied again, and immediatly the cock crew. Then led they Iesus from Caiaphas, into the hall of Iudgement. It was in ỹ morning, & they themselues went not into ỹ Iudgement hall, lest they should be defiled, but that they might eat the Passeouer. Pilate then went out to them, & said, What accusation bring you against this man? They answered & said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee. Then said Pilate vnto them, Take ye him, and iudge him after your own law. The Iewes therefore

ſaid vnto him, It is not lawfull for vs to put any man to death, that the words of Ieſus might bee fulfilled which he ſpake, ſignifying what death he ſhould die. Then Pilate entred into the Iudgement hall againe, and called Ieſus, and ſaid vnto him, Art thou the King of the Iewes? Ieſus anſwered, Sayeſt thou that of thy ſelfe, or did other tell it thee of me? Pilate anſwered, Am I a Iew? Thine owne nation, and hie Prieſts haue deliuered thee vnto me: what haſt thou done? Ieſus anſwered, My kingdome is not of this world. If my kingdome were of this world, then would my miniſters ſurely fight, that I ſhould not bee deliuered to the Iewes: but now is my kingdome not from hence. Pilate therefore ſaid vnto him, Art thou a King then? Ieſus anſwered, Thou ſayeſt that I am a King. For this cauſe was I borne, & for this cauſe came I into the world, that I ſhould beare witnes vnto the truth: and all that are of the truth heare my voyce. Pilate ſaid vnto him, What thing is truth? And when he had ſaid this, he went out againe vnto the Iewes, & ſaid vnto them, I find in him no cauſe at all. Ye haue a cuſtome that I ſhould deliuer you one looſe at Eaſter: will yee that I looſe vnto you the King of the Iewes? Then cried they all again, ſaying, Not him, but Barabbas. The ſame Barabbas was a murderer. Then Pilate tooke Ieſus therfore & ſcourged him: & the ſouldiers wound a crown of thornes, & put it on his head. And they did put on him a purple garment, & came vnto him, & ſaid, Haile King of the Iewes: and they ſmote him on the face. Pilate went forth again, and ſaid vnto thē, Behold, I bring him forth to you, that ye may know that I find no fault in him. Thē came Ieſus forth wearing a crowne of thorne, and a robe of purple. And he ſaith vnto thē, Behold the man. When the hie Prieſts therfore & the miniſters ſaw him, they cryed, Crucifie him, crucifie him. Pilate ſaith vnto them, Take ye him, & crucifie him, for I find no fault in him. The Iewes anſwered him, We haue a law, and by our law he ought to die, becauſe he made himſelf ſ Son of God. When Pilate heard that ſaying, he was the more afraid, and went again into the iudgement hall, & ſaid vnto Ieſus, Whence art thou? but Ieſus gaue him no anſwere. Thē ſaid

Pilate

Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, & haue power to loose thee? Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therfore he that deliuered me vnto thee, hath the more sinne and from thenceforth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him go, thou art not Cesars friend: for whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, hee brought Iesus forth and sate down to giue sentence in a place that is called the Pauement, but in the Hebrew tongue *Gabbatha*. It was the preparing day of Easter, about the sixth houre. And he saith vnto the Iewes, Behold your King. They cryed, saying, Away with him, away with him: crucifie him. Pilate saith vnto them, Shall I crucifie your King? The high Priests answered, We haue no king, but Cesar. Then deliuered he him to them to be crucified. And they tooke Iesus and led him away. And hee bare his crosse & went forth into a place which is called the place of dead mens skuls, but in Hebrew, *Golgotha*; where they crucified him, and two other with him, on either side one, & Iesus in the midst. And Pilate wrote a title, & put it vpon the crosse. The writing was, *Iesus of Nazareth king of the Iewes*. This title read many of the Iewes: for the place where Iesus was crucified, was neere to the city. And it was written in Hebrew, Greek, & Latine. Then said the high Priests of the Iewes to Pilate, Write not King of the Iewes, but that he said, I am king of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, & also his coat. The coat was without seame, wrought vpō throughout. They said therefore among themselues, Let vs not diuide it, but cast lots for it, whose shall haue it: that the Scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the crosse of Iesus, his mother, & his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Iesus therefore

saw

ſaw his mother, and the diſciple whom he loued ſtanding, he ſaith vnto his mother. Woman, behold thy ſonne. Then ſaid he to the diſciple, Behold thy mother. And from that houre the diſciple tooke her for his owne. After theſe things, Ieſus knowing that all things were now performed, that the Scripture might be fulfilled, he ſaith, I thirſt. So there ſtood a veſſell by, full of vineger: therefore they filled a ſponge with vineger, & woond it about with hyſſop and put it to his mouth. Aſſoon as Ieſus then receiued the vineger, he ſaid, It is finiſhed, & bowed his head, & gaue vp the Ghoſt. The Iewes therfore, becauſe it was the preparing of the Sabbath, that the bodies ſhould not remain vpon the croſſe on ỹ Sabbath day (for that Sabbath day was an hie day) beſought Pilate that their legs might be broken, and that they might bee taken downe. Then came the ſouldiers and brake the legs of the firſt, and of the other which was crucified with him: but when they came to Ieſus, and ſaw that hee was dead already, they brake not his legs, but one of ỹ ſouldiers with a ſpeare thruſt him into the ſide, & forthwith there came out blood and water. And he that ſaw it bare record, and his record is true. And he knoweth that he ſaith true, that ye might beleeue alſo. For theſe things were done, that the Scripture ſhould be fulfilled, Yeſhall not breake a bone of him. And again another Scripture ſaith, They ſhall looke vpon him whom they haue pierced. After this, Ioſephof *Arimathea* (which was a diſciple of Ieſus, but ſecretly for feare of ỹ Iewes) beſought Pilate that he might take downe the body of Ieſus. And Pilate gaue him licence. He came therefore and tooke the body of Ieſus. And there came alſo Nicodemus (which at the beginning came to Ieſus by night) & brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Ieſus, and wound it in linnen clothes, with the odours, as the manner of the Iewes is to bury. And in the place where hee was crucified, there was a garden, and in the garden a new ſepulchre, wherein was neuer man laid. There laid they Ieſus therefore, becauſe of the preparing of the Sabbath of the Iewes, for the ſepulchre was nigh at hand.

The

¶ Easter Euen.

The Epistle. 1. Pet. 3. 17.

IT is better (if the will of God bee so) that yee suffer for well doing, then for euill doing: forasmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickned in the Spirit. In which Spirit hee also went and preached to the spirits that were in prison, which sometime had beene disobedient, when the long-suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing, wherein a few, that is to say, eight soules were saued by the water, like as Baptisme also now saueth vs, not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ which is on the right hand of God, and is gone into heauen; Angels, powers, and mights subdued vnto him.

The Gospel. Matth. 27. 57.

WHen ỹ Euen was come, there came a rich man of *Arimathea*, named Ioseph, which also was Iesus disciple. He went vnto Pilate, and begged the body of Iesus. Then Pilate commanded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth, and laid it in his new tombe, which he had hewen out euen in the rock, & rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the sepulchre. The next day that followeth the day of preparing, the hie Priests and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceiuer said, while he was yet aliue, After three daies I will rise again. Command therfore that the sepulchre be made sure vntill the third day, lest his disciples come & steale him away, and say vnto the people, Hee is risen from the dead: and the last errour shalbe worse then the first. Pilate said vnto them, Ye haue a watch: go your way, make it as sure as yee can. So they went and made the sepulchre sure, with the watchmen, and sealed the stone.

¶ Easter day.

At morning prayer in stead of the Psalme, O come let vs, &c. *These Anthemes shall be sung or said.*

Christ

CHrist rising againe from the dead, now dieth not, death from hencefoorth hath no power vpon him. For in that he died, he died but once to put away sinne: but in that he liueth, he liueth vnto God: and so likewise count your selues dead vnto sin, but liuing vnto God, in Christ Iesus our Lord. CHrist is risen againe, the first fruits of them that sleep. For seeing that by man came death, by man also commeth the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shall be restored to life.

The Collect.

ALmighty God, which thorowthine only begotten Son Iesus Christ hast ouercome death, and opened to vs ℣ gate of euerlasting life, we humbly beseech thee, that as bythy special grace preuenting vs, thou doest put in our minds good desires, so by thy continual help, we may bring the same to good effect, thorow Iesus Christ our Lord, who liueth, &c

The Epistle. Col. 3. 1.

IF ye be risen again with Christ, seek those things which are aboue, where Christ sitteth on the right hand of God. Set your affection on heauenly things, and not on earthly things. For yee are dead, and your life is hid with Christ in God. Whensoeuer Christ (which is our life) shall shew himself, then shal ye also appeare with him in glory. Mortifie therfore your earthly members, fornication, vncleannes, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of idoles: for which things sake, the wrath of God vseth to come on the children of vnbelefe, among whom ye walked sometime, when ye liued in them

The Gospel. John. 20. 1.

THe first day of ℣ Sabbaths came Mary Magdalene early (when it was yet dark) vnto the sepulchre, & saw the stone taken away from the graue Then she ran, & came to Simon Peter, & to the other disciple whō Iesus loued, and saith vnto them, They haue taken away ℣ Lord out of the graue, and we cānot tel where they haue laid him. Peter therfore went forth, and that other disciple, and came vnto the sepulchre. They ran both together, and that other disciple did outrun Peter, and came first

to

to the sepulchre. And when he had stouped downe, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, & saw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple which came first to the Sepulchre, and he saw, and beleeued. For as yet they knew not the Scripture, that hee should rise againe from death. Then the disciples went away againe to their owne home.

¶ Munday in Easter weeke.

The Collect

ALmighty God, which through thine onely begotten Son Iesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires, so by thy continuall helpe we may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle. *Actes* 10. 34.

PEter opened his mouth and said, Of a trueth, I perceiue ỹ there is no respect of persons with God: but in all people, he that feareth him, & worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the childrē of Israel, preaching peace by Iesus Christ, which is Lord ouer all things, which preaching was published thorowout all Iury (and began in Galilee, after the baptisme which Iohn preached) how God anointed Iesus of Nazareth with the holy Ghost and with power: which Iesus went about doing good, & healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which he did in the land of the Iewes, & at Ierusalem, whom they slew & hanged on a tree. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he cōmanded vs to preach vnto the people, & to testifie that it is he which was ordained of God to be the iudge of the quicke and the dead. To him giue all the

Prophets

Prophets witnesse, that through his Name whosoeuer beleeueth in him, shal receiue remission of sins.

The Gospel. Luke 24. 13.

BEhold, two of his disciples went ỹ same day to a town called Emmaus, which was frō Hierusalem about threescore furlongs, and they talked together of all the things that had happned. And it chanced while they communed together and reasoned, Iesus himselfe drew neere & went with them: But their eyes were holden that they should not know him. And he said vnto them, What manner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, & said vnto him, Art thou only a stranger in Ierusalem, and hast not knowne the things which haue chanced there in these dayes? He said vnto them, What things? And they said vnto him, Of Iesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people, and how the hie Priests and our rulers deliuered him to be condemned to death, & haue crucified him: but we trusted that it had bin he ỹ should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came early to the sepulchre and found not his body, and came, saying, That they had seene a vision of Angels, which said that he was aliue. And certaine of them which were with vs, went to ỹ sepulchre, & found it euen so as the women had said, but him they saw not. And he said vnto them, O fooles, and slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the town which they went vnto, & he made as though he would haue gone further, and they constrained him, saying, Abide with vs, for it draweth toward night, & the day is far passed. And he went in to tary with them. And it came to passe, as he sate at meat with them, hee tooke bread, and blessed it, & brake, and gaue to them. And their eies were

were opened, & they knew him: & he vanished out of their sight. And they said betwene themselues, Did not our hearts burn within vs, while he talked with vs by the way, & opened to vs ỹ Scriptures? And they rose vp the same houre, and returned to Ieruſalem, & found the eleuen gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

ỹ Tuesday in Easter weeke.

The Collect.

ALmighty Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in pureneſſe of liuing and truth, through Iesus Christ our Lord. Amen.

The Epistle. Acts 13.26.

YE men and brethren, children of ỹ generation of Abraham, & whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Ieruſalē, & their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him down from ỹ tree, and put him in a Sepulchre. But God raised him againe from death the third day. And he was seene many dayes of them which went wt him from Galile to Hierusalem, which are witnesses vnto ỹ people. And we declare vnto you, how that ỹ promise which was made vnto ỹ fathers, God hath fulfilled to their children, euen vnto vs; in that he raised vp Iesus againe, euen as it is written in the second Psalme; Thou art my Son, this day haue I begotten thee. As concerning ỹ he raised him vp frō death, now no more to return to corruptiō, he said on this wise, The holy promises made to Dauid, wil I giue faithfully vnto you. Wherfore he saith also in another place, Thou shalt not suffer thine holy One to see corruption. For Dauid (after that he had in his time

time fulfilled the wil of God) fell on sleep,& was laid vnto his fathers, and saw corruption. But hee whom God raised againe, saw no corruption. Be it knowne vnto you therefore (ye men and brethren) that through this man is preached vnto you forgiuenes of sins, and that by him all that beleeue, are iustified from all things, from which ye could not be iustified by the law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: For I doe a worke in your dayes, which ye shall not beleeue, though a man declare it vnto you.

The Gospel. Luke 24. 36.

IEsus stood in the midst of his disciples, and said vnto them, Peace be vnto you: it is I, feare not. But they were abashed & afraid, and supposed that they had seene a spirit. And he said vnto them, Why are ye troubled: and why do thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle me, and see: for a spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feet. And while they yet beleeued not for ioy, & wondred, he said vnto them, Haue ye here any meat? And they offered him a piece of a broyled fish, and of an hony combe. And he took it, & did eat before them. And he said vnto them, These are the words which I spake vnto you, while I was yet with you: That all must be fulfilled which were written of mee in the law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the scriptures, and said vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sins should be preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ The first Sunday after Easter.

The Collect.

Almighty, &c. *As at the Communion on Easter day.*

The Epistle. 1. Iohn 5. 4.

ALl that is born of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is he that ouercometh

the

the world, but he that beleeueth that Iesus is the Son of God? This Iesus Christ is he that came by water & blood: not by water only, but by water & blood. And it is the Spirit that beareth witnesse, because the Spirit is truth. For there are three which beare record in heauen, the Father, the Word, & the holy Ghost, and these three are one. And there are three which beare record in earth; the Spirit, & Water, and Blood, & these three are one. If we receiue the witnesse of men, the witnesse of God is greater: For this is the witnesse of God, which he testified of his Son. He that beleeueth on the Son of God, hath the witnesse in himselfe: hee that beleeueth not God, hath made him a liar, because he beleeueth not the record that God gaue of his Son. And this is the record, how that God hath giuen to vs eternall life, & this life is in his Son. He that hath the Son, hath life: and he that hath not the Sonne, hath not life.

The Gospel. Ioh. 20. 19

THe same day at night, which was the first day of the Sabbaths, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stood in the midst, and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the Disciples glad, when they saw the Lord. Then said Iesus to them again, Peace be vnto you. As my Father sent me, euen so send I you also. And when he had said these words, he breathed on them, and said vnto them, Receiue yee the holy Ghost. Whosesoeuer sinnes yee remit, they are remitted vnto them, and whosesoeuer sins ye retaine, they are retained.

¶ *The second Sunday after Easter.*

The Collect.

ALmightie God, which hast giuen thine onely Son, to be vnto vs both a sacrifice for sin, and also an ensample of godly life, giue vs the grace that we may alwayes most thankfully receiue that his inestimable benefit, & also daily endeuour our selues to follow the blessed steps of his most holy life, &c

The Epistle. 1. Peter 2. 19.

THis is thank-worthy, if a man for cõscience toward God indure griefe, & suffer wrong vnde-

serued.

ferred. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But & if when ye do well, ye suffer wrong, & take it patiently, then is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leauing vs an ensample, ỹ ye should follow his steps, which did no sin, neither was there guile found in his mouth. Which when hee was reuiled, reuiled not againe: when he suffered, he threatned not, but cõmitted the vengeance to him that iudgeth righteously. Which his owne selfe bare our sins in his body on the tree, that we being deliuered from sin, should liue vnto righteousnes, by whose stripes ye were healed. For ye were as sheepe going astray, but are now turned to the shepheard and Bishop of your soules.

The Gospel. Iohn 10. 11.

Christ said, I am the good Shepheard. A good Shepherd giueth his life for the sheep. An hired seruant and he which is not the shepheard (neither the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe and fleeth, and the wolfe catcheth and scattereth the sheep. The hired seruant fleeth, because hee is an hired seruant, and careth not for the sheep. I am the good Shepheard, and know my sheepe, and am knowne of mine. As my Father knoweth mee, euen so know I also my Father. And I giue my life for the sheep. And other sheepe I haue, which are not of this fold: them also must I bring, and they shall heare my voyce, and there shall be one fold, and one shepheard.

¶ *The third Sunday after Easter.*

The Collect.

ALmighty God, which sheweste to all men that be in errour, the light of thy truth, to the intent that they may returne into the way of righteousnesse, grant vnto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Iesus Christ.

The Epistle. 1. Pet. 2. 11.

DEarly beloued, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which fight against the soule, and see that yee haue honest conuersation

uersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good works, & praise God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it be to ℣ King, as to the chiefe head, either vnto Rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laud of them that doe well. For so is the will of God, that with well doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the liberty for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men, loue brotherly fellowship, feare God, honour the King.

The Gospel. Iohn. 16. 16.

IEsus said to his disciples, After a while yee shall not see me, and again, After a while ye shall see me: for I goe to the Father. Then said some of his disciples betweene themselues, What is this that hee saith vnto vs, After a while yee shall not see me, and againe, after a while yee shall see me, and that I goe to the Father? They said therefore, What is this that he saith, After a while? We cannot tell what hee saith. Iesus perceiued that they would aske him, and said vnto them, Yee enquire of this betweene your selues, because I said, After a while ye shall not see me, and againe, after a while yee shall see me. Verely, verely I say vnto you, Ye shal weep and lament, but contrariwise the world shall reioyce: yee shall sorrow, but your sorrow shall be turned into ioy. A woman when she trauaileth, hath sorrow, because her houre is come: but assoone as she is deliuered of the child, she remembreth no more the anguish, for ioy that a man is borne into the world. And yee now therefore haue sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

℣ *The fourth Sunday after Easter.*

The Collect.

ALmightie God, which doest make the mindes of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes

changes of the world, our hearts may surely there be fixed, whereas true ioyes are to bee found, through Christ our Lord. Amen.

The Epistle. James. 1. 17.

EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadow of change. Of his owne will begat he vs with the word of truth, that we should be the firstfruits of his creatures. Wherefore deare brethren, let euery man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherfore lay apart all filthinesse, and superfluity of maliciousnes, and receiue with meekenesse the word that is grafted in you, which is able to saue your soules.

The Gospel. Iohn. 16. 5.

IEsus said vnto his disciples, Now goe I my way to him that sent me, and none of you asketh mee whither I goe: but because I haue said such things vnto you, your hearts are full of sorrow. Neuertheless, I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you. But if I depart, I will send him vnto you. And when he is come, he will rebuke the world of sin, and of righteousnes, and of iudgement. Of sinne; because they beleeue not on me: Of righteousnesse, because I goe to my Father, and ye shall see me no more. Of iudgement, because the prince of this world is iudged already. I haue many things to say vnto you, but ye cannot beare them away now. Howbeit when hee is come (which is the Spirit of truth) he will leade you into all truth. He shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for hee shall receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therefore said I vnto you, that he shall take of mine, and shew vnto you.

¶ *The fifth Sunday after Easter.*

The Collect.

LOrd, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspira-

inſpiration, wee may thinke thoſe things that bee good, and by thy mercifull guiding may performe the ſame, through our Lord Ieſus Chriſt. Amen.

The Epiſtle. Iam. 1. 22.

SEe that ye be doers of the word, and not hearers onely, deceiuing your owne ſelues. For if any man heare the Word, and declareth not the ſame by his workes, he is like vnto a man beholding his bodily face in a glaſſe: for aſſoonas he hath looked on himſelfe, he goeth his way, and forgetteth immediately what his faſhion was: but who ſo looketh in the perfect law of liberty, & continueth therein (if he be not a forgetfull hearer, but a doer of ſ̄ work) the ſame ſhall bee happy in his deed. If any man among you ſeeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to viſit the fatherleſſe and widowes in their aduerſity, and to keepe himſelfe vnſpotted of the world.

The Goſpil. Iohn 16. 23.

VErely, verely I ſay vnto you: What ſoeuer yee aſke the Father in my Name, he will giue it you. Hitherto haue ye aſked nothing in my Name. Aſke, and ye ſhall receiue, that your ioy may be full. Theſe things haue I ſpoken to you by prouerbes: The time will come, when I ſhall no more ſpeake vnto you by prouerbs, but I ſhall ſhew you plainly from my Father. At that day ſhall yee aſke in my Name: And I ſay not vnto you, that I wil ſpeak vnto my Father for you: for the Father himſelfe loueth you, becauſe yee haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world. Again, I leaue the world, and go to the Father. His diſciples ſaid vnto him, Lo, now thou talkeſt plainly, and ſpeakeſt no prouerbe. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſke thee any queſtion, therefore beleeue we that thou cameſt from God. Ieſus anſwered them, Now ye do beleeue: behold, the houre draweth nigh, and is already come, that ye ſhall be ſcattered euery man to his owne, and ſhall leaue mee alone. And yet am I not alone, for the Father is with me. Theſe words

haue I spoken vnto you, that in me yee might haue peace, for in the world shall yee haue tribulation: But be of good cheere, I haue ouercome the world

¶ Ascension day.

The Collect.

GRant we beseech thee, Almighty God, that like as wee doe beleeue thine onely begotten Son our Lord, to haue ascended into the heauens: so we may also in heart and mind thither ascend, and with him continually dwell, who liueth and reigneth with thee and the holy Ghost, one God world without end.

The Epistle. Acts. 1.1.

IN the former treatise (deare Theophilus) we haue spoken of all that Iesus began to do & teach, vntill the day in which he was taken vp, after that he through the holy Ghost had giuen commandements vnto the Apostles whom hee had chosen, to whom also he shewed himselfe aliue after his passion, (and that by many tokens) appearing vnto them fourty dayes, and speaking of the kingdome of God, and gathered them together, and commanded them that they should not depart from Ierusalem, but to wait for the promise of the Father, whereof (saith he) ye haue heard of me. For Iohn truely baptized with water, but ye shalbe baptized with the holy Ghost, after these few dayes. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome to Israel? And he said vnto them, It is not for you to know the times or the seasons, which ℣ Father hath put in his owne power: But ye shall receiue power after the holy Ghost is come vpon you, and ye shall bee witnesses vnto me, not onely in Hierusalem, but also in all Iury, and in Samaria, and euen vnto the worlds end. And when he had spoken these things, while they beheld, he was taken vp on high, and a cloud receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as he went, behold, two men stood by thē in white apparell, which also said, Ye men of Galilee, why stand ye gazing vp into heauen? This same Iesus which is taken vp from you into heauen, shall so come, euen as ye haue seene him goe into heauen.

The

Sunday after Ascension day.

The Gospel. Marke 16. 14.

IEsus appeared vnto the eleuen as they sate at meat, and cast in their teeth their vnbeliefe and hardnesse of heart, because they beleeued not them which had seene that he was risen againe from the dead. And he said vnto them, Goe ye into all the world, and preach the Gospel to all creatures: He that beleeueth, and is baptized, shall be saued: but he that beleeueth not, shall be damned. And these tokens shall follow them that beleeue: in my Name they shall cast out deuils, they shall speake with new tongues, they shall driue away serpents, and if they drinke any deadly thing, it shall not hurt them: they shall lay their hands on the sicke, and they shall recouer. So when the Lord had spoken vnto them, he was receiued into heauen, & is on the right hand of God. And they went forth, and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ The Sunday after Ascension day.

The Collect.

O God the King of glory, which hast exalted thine only Sonne Iesus Christ, with great triumph vnto thy Kingdome in heauen: we beseech thee leaue vs not comfortlesse, but send to vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before, who liueth and reigneth, &c.

The Epistle. 1. Pet. 4. 7.

THe end of all things is at hand. Be ye therefore sober, & watch vnto prayer, but aboue all things haue feruent loue among your selues, for loue shall couer the multitude of sins. Be ye harberous one to another without grudging. As euery man hath receiued the gift, euen so minister the same one to another, as good ministers of the manifold graces of God. If any man speake, let him talke as the words of God. If any man minister, let him doe it, as of the ability which God ministreth to him, that God in all things may be glorified, through Iesus Christ, to whom be praise & dominion for euer & euer. Amen.

The Gospel. Iohn 15. 26.

WHen the Comforter is come, whom I will send vnto you from the Father (euen the

Spirit of trueth, which proceedeth of the Father) he shall testifie of me, and ye shall beare witnesse also, because ye haue been with me from the beginning. These things haue I said vnto you, because ye should not bee offended. They shall excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that hee doeth God seruice. And such things will they doe vnto you, because they haue not knowne the Father, neither yet me. But these things haue I told you, that when the time is come, ye may remember then that I told you.

¶ *Whitsunday.*

The Collect.

GOd which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit, grant vs by the same Spirit to haue a right iudgment in all things, and euermore to reioyce in his holy comfort, through the merits of Christ Iesu our Sauiour, who liueth and reigneth with thee in the vnity of the same Spirit, one God world without end.

The Epistle. Acts 2. 1.

WHen the fiftydayes were come to an end, they were all with one accord together in one place, & suddenly there came a sound from heauen, as it had been the comming of a mighty wind, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had beene of fire, and it sate vpon each of them, and they were all filled with the holy Ghost, and began to speake with other tongues, euen as the same Spirit gaue them vtterance: Then were dwelling at Hierusalem, Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together, and were astonied, because that euery man heard them speake with his owne language. They wondred all, & marueiled, saying among themselues, Behold are not all these which speake, of Galilee? And how heare we euery man his own tongue wherein we were born? Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iury, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphilia, of Egypt, and of the parts of Libya, which is beside

Cyrene

Cyrene, and strangers of Rome, Iewes & Proselites, Cretes and Arabians: we haue heard them speake in our owne tongues the great workes of God.

The Gospel. Iohn 14. 15.

IEsus said vnto his disciples, If ye loue me, keepe my commandements, and I will pray the Father, & he shall giue you another Comforter, that he may abide with you for euer, euen the Spirit of trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shal be in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth me no more: but ye see me: for I liue, and yee shall liue. That day shall ye know, that I am in my Father, and you in me, and I in you. He that hath my commandements, and keepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my Father, & I will loue him, & wil shew mine owne selfe vnto him. Iudas saith vnto him (not Iudas Iscariot) Lord, what is done, that thou wilt shew thy selfe vnto vs, and not vnto the world? Iesus answered, and said vnto him, If a man loue me, he will keepe my sayings, & my Father will loue him, and we will come vnto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the word which ye heare, is not mine, but the Fathers which sent me. These things haue I spoken vnto you, being yet present with you: but the Comforter, which is the holy Ghost, whom my Father will send in my Name, he shal teach you all things, & bring all things to your remembrance, whatsoeuer I haue said vnto you. Peace I leaue with you, my peace I giue vnto you, not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I said vnto you, I go and come again vnto you. If ye loued me, ye would verely reioyce, because I said, I go vnto the Father: for the Father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, & hath nought in me: but that the world may know that I loue the Father. And as the Father gaue me commandement, euen so doe I.

¶ Munday in Whitsun weeke.

The Collect.

GOd, which as vpon this day hast taught, &c.
As vpon Whitsunday.

The Epistle. Acts 10.34.

THen Peter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. Which preaching was published thorowout all Iury, and began in Galilee, after the baptisme which Iohn preached: How God anointed Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill, for God was with him. And we are witnesses of all things which he did in the land of the Iewes, and at Hierusalem, whom they slew and hanged on a tree. Him God raised vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses chosen before of God for the same intent, which did eat and drinke with him after he arose from death. And he commanded vs to preach vnto the people, and to testifie that it is he which was ordained of God to bee the Iudge of quicke and dead. To him giue all the Prophets witnes, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not bee baptized, which haue receiued the holy Ghost, as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry a few dayes.

The Gospel. Iohn 3.16.

SO God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God

God sent not his Son into the world to condemne the world: but that the world through him might be saued. He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned already, because he hath not beleeued in the Name of the onely begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loued darkenesse more then light, because their deeds were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deeds should be reproued. But he that doth the trueth, commeth to the light, that his deeds may be knowne, how that they are wrought in God.

¶ Tuesday in Whitsun weeke.

The Collect.

God which, &c. *As vpon Whitsunday.*

The Epistle. Acts 8. 14.

WHen the Apostles which were at Hierusalem, heard say that Samaria had receiued the Word of God, they sent vnto them Peter and Iohn, which when they were come downe, prayed for them, that they might receiue the holy Ghost, for as yet hee was come on none of them: but they were baptized onely in the Name of Christ Iesu. Then laid they their hands on them, and they receiued the holy Ghost.

The Gospel. Iohn 10. 1.

VErely, verely I say vnto you, He that entreth not in by the doore into the sheepfold, but climeth vp some other way, the same is a thiefe and a murderer. But he that entreth in by the doore, is the shepherd of the sheep. To him the porter openeth, and the sheepe heare his voyce, and hee calleth his owne sheepe by name, and leadeth them out. And when he hath sent foorth his owne sheepe, he goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him: for they know not the voice of strangers. This prouerbe spake Iesus vnto them, but they vnderstood not what things they were which hee spake vnto them. Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe: all (euen as many as came before me) are theeues and murderers: but the sheepe

did not heare them. I am the doore, by mee if any enter in, he shall be safe, and shall go in and out, and find pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

¶ Trinity Sunday.

The Collect.

ALmighty and euer lasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinity, and in the power of the diuine Maiesty to worship the vnity: we beseech thee, that through the stedfastnesse of this faith wee may euermore bee defended from all aduersity, which liuest and reignest, &c.

The Epistle. Apoc. 4. 1.

AFter this I looked, & behold a doore was open in heauen, & the first voice which I heard, was as it were of a trumpet, talking w̄ me, which said, Come vp hither, and I will shew thee things which must be fulfilled hereafter. And immediatly I was in the Spirit, and behold, a seat was set in heauen, and one sate on the seat. And hee that sate was to look vpon, like vnto a Iasper stone, and a Sardine stone. And there was a raine-bow about the seat, in sight like vnto an Emerald. And about the seat were foure & twenty seats, and vpon the seats foure and twenty Elders sitting, clothed in white raiment, and had on their heads crownes of gold. And out of the seat proceeded lightnings, & thundering, and voyces. And there were seuen lampes of fire burning before the seat, which are the seuen Spirits of God. And before ỹ seat there was a sea of glasse like vnto Crystall, and in the midst of the seat, and round about the seat were foure beasts full of eyes before and behinde. And the first beast was like a lion, and the second beast like a calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts gaue glory and honour, and thankes to

him

him that sate on the Throne (which liueth for euer and euer) the foure and twenty Elders fell downe before him that sate on the Throne, and worshipped him that liueth for euer, and cast their crownes before the Throne, saying, Thou art worthy, O Lord (our God) to receiue glory, and honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The Gospel. Iohn 3. 1.

THere was a man of the Pharisees named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and said vnto him, Rabbi, wee know that thou art a teacher come from God, for no man could doe such miracles as thou doest, except God were with him. Iesus answered, and said vnto him, Verely, verely I say vnto thee, Except a man be borne from aboue, he cannot see the kingdome of God. Nicodemus said vnto him, How can a man be borne when he is old? can hee enter into his mothers wombe, and be borne againe? Iesus answered, Verely, verely I say vnto thee, Except a man be borne of water and of the Spirit, he cannot enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the Spirit, is spirit. Maruell not thou that I said vnto thee, Yee must bee borne from aboue. The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the Spirit. Nicodemus answered, and said vnto him, How can these things be? Iesus answered, and said vnto him, Art thou a master in Israel, and knowest not these things? Verely, verely I say vnto thee, Wee speake that wee know, and testifie that we haue seene; and yee receiue not our witnesse. If I haue told you earthly things, and ye beleeue not: how shall yee beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the serpent, in the wildernesse, euen so must the Sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue euerlasting life.

¶ The first Sunday after Trinity.

The Collect.

GOd the strength of all them that trust in thee, mercifully accept our prayers and because the weakenes of our mortal nature, can do no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy Cõmandements we may please thee both in wil & deed, through Iesus Christ our Lord.

The Epistle. 1. Iohn 4. 7.

DEarely beloued, let vs loue one another, for loue cõmeth of God: & euery one ỹ loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God; for God is loue. In this appeareth the loue of God to vs-ward, because that God sent his only begotten Son into the world, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, & sent his Son to be the agreement for our sins. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seen God at any time. If we loue one another, God dwelleth in vs, & his loue is perfect in vs. Hereby know we that we dwell in him, and he in vs, because he hath giuen vs of his Spirit. And we haue seene, and doe testifie, that the Father sent the Son to be the Sauiour of the world. Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. And we haue knowne & beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should trust in the day of Iudgement: For as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath paine: he that feareth, is not perfect in loue. We loue him, for he loued vs first. If any man say, I loue God, & yet hateth his brother, he is a lyar. For how can he that loueth not his brother whom he hath seene, loue God who he hath not seen? And this commandement haue we of him, that he which loueth God, should loue his brother also.

The Gospel. Luke 16. 19.

THere was a certaine rich man, ẅ was clothed in purple and fine white, and fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring

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to be refreshed with the crumbs which fel from the rich mans board, & no man gaue vnto him. The dogs came also and licked his sores. And it fortuned that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died and was buried: and being in hell in torments, he lift vp his eyes, and saw Abraham afarre off, and Lazarus in his bosome: and he cryed, & said, Father Abraham haue mercy on me, and send Lazarus that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise, Lazarus receiued paine; but now hee is comforted, and thou art punished. Beyond all this, betweene vs and you there is a great space set, so that they which would goe from hence to you, cannot, neither may come from thence to vs. Then he said, I pray thee therefore father, send him to my fathers house (for I haue fiue brethren) for to warn them, lest they come also into this place of torment. Abraham said vnto him, They haue Moses and the Prophets, let them heare them. And he said, Nay, father Abraham, but if one come vnto them from ỹ dead, they wil repent. He said vnto him, If they heare not Moses and ỹ Prophets, neither will they beleeue, though one rise from death again.

¶ *The ij. Sunday after Trinity.*

The Collect.

LOrd, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne them, whom thou doest bring vp in thy stedfast loue: grant this, &c.

The Epistle. 1. *Iohn* 3. 13.

MAruell not, my brethren, though the world hate you. We know ỹ we are translated from death vnto life, because we loue ỹ brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslayer, and ye know ỹ no manslayer hath eternall life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, and we ought to giue our liues for ỹ brethren. But who so hath this worlds good, and seeth his brother haue need, & shutteth vp his compassion from him; how dwelleth the loue of God in him? My babes, let vs

not loue in word, neither in tongue, but in deed and in verity. Hereby we know that we are of ỹ verity, & can quiet our hearts before him. For if our heart condemn vs, God is greater then our heart, & knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we truſt to Godward. And whatſoeuer we aſke, we receiue of him, becauſe we keep his commandements, & do thoſe things which are pleaſant in his ſight: & this is his cõmandement, that we beleeue on ỹ Name of his Son Ieſus Chriſt, and loue one another, as he gaue cõmandement. And he ỹ keepeth his Commandements dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs.

The Goſpel. Luke 14. 16.

A Certaine man ordained a great ſupper, and bade many: and ſent his ſeruant at ſupper time, to ſay to them that were bidden, Come, for all things are now ready. And they all at once began to make excuſe. The firſt ſaid vnto him, I haue bought a farme, and I muſt needs go and ſee it, I pray thee haue me excuſed. And another ſaid, I haue bought fiue yoke of oxen, and I goe to proone them, I pray thee haue me excuſed. And another ſaid, I haue married a wife: and therefore I cannot come. And the ſeruant returned, and brought his maſter word againe thereof. Then was the good man of the houſe diſpleaſed, and ſaid to his ſeruant, Goe out quickly ỹnto the ſtreets, and quarters of the city, and bring in hither the poore, and feeble, and the halt, & blind. And the ſeruant ſaid, Lord, it is done as thou haſt commanded, and yet there is roome. And the lord ſaid vnto his ſeruant, Go out into the hie wayes and hedges, and compell them to come in, that my houſe may be filled, For I ſay vnto you, that none of theſe men which were bidden, ſhall taſte of my ſupper.

¶ The iij. Sunday after Trinity. The Collect.

LOrd wee beſeech thee mercifully to heare vs, and vnto whom thou haſt giuen an hearty deſire to pray, grant that by thy mighty aide we may be defended, through Ieſus Chriſt our Lord.

The Epiſtle. 1. Pet. 5. 5.

SVbmit your ſelues euery man one to another, knit your ſelues together in lowlines of mind:

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For God resisteth the proud, and giueth grace to the humble. Submit your selues therfore vnder the mighty hand of God, that hee may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober and watch: for your aduersary the deuill as a roaring Lion walketh about seeking whom he may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in ỹ world. But the God of all grace which hath called vs vnto his eternal glory by Christ Iesus, shall his own selfe (after that ye haue suffered a little affliction) make you perfect, settle, strengthen, and stablish you. To him be glory & dominion for euer and euer. Amen.

The Gospel. Luke 15. 1.

THen resorted vnto him all ỹ Publicanes & sinners, for to heare him. And the Pharisees and Scribes murmured, saying, He receiueth sinners, and eateth with thē. But he put forth this parable vnto them, saying, What man among you hauing an hundred sheepe (if he lose one of them) doth not leaue ninety and nine in the wildernesse, and goeth after that which is lost, vntill he find it? And when he hath found it, hee layeth it on his shoulders with ioy, and assoone as he commeth home, he calleth together his louers and neighbors, saying vnto them, Reioyce with me, for I haue found my sheep which was lost. I say vnto you, that likewise ioy shalbe in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons which need no repentance. Either what woman hauing ten groats, (if she lose one) doth not light a candle, and sweep the house, and seeke diligently till she find it? and when she hath found it, she calleth her louers, and her neighbours together, saying, Reioyce with me, for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ *The fourth Sunday after Trinity.*

The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, wee may so

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passe through things temporall, that we finally lose not the things eternall: grant this, heauenly Father, for Iesus Christs sake our Lord.

The Epistle. Rom. 8. 18.

I Suppose that the afflictions of this life, are not worthy of the glory which shall be shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanity against the will thereof, but for his will, which hath subdued the same in hope. For the same creature shalbe deliuered from ỹ bondage of corruption, into the glorious liberty of the sons of God. For we know that euery creature groaneth with vs also, and trauaileth in paine, euen vnto this time: not only it, but we also which haue the first fruits of the spirit, mourne in our selues also, and wait for the adoption of the children of God, euen ỹ deliuerance of our bodies.

The Gospel. Luke 6. 36.

BE ye mercifull, as your Father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, and ye shall not be condemned. Forgiue, and ye shall be forgiuen. Giue, and it shall be giuen vnto you, good measure, and pressed downe, and shaken together, and running ouer, shall men giue into your bosomes. For with the same measure that ye mete withall, shall other men mete to you againe. And he put forth a similitude vnto them. Can the blind leade the blind? Doe they not both fall into the ditch? The disciple is not aboue his Master. Euery man shall be perfect, euen as his Master is. Why seest thou a mote in thy brothers eye, but considereſt not the beame that is in thine owne eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? First thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

¶ The v. Sunday after Trinity.

The Collect.

GRant Lord, we beseech thee, that the course of this world may bee so peaceably ordered by thy gouernance, that thy Congregation may ioyfully

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ſerue thee in all godly quietneſſe, through Ieſus Chriſt our Lord.

The Epiſtle. 1 Pet. 3. 8.

BE ye all of one mind, and of one heart: loue as brethren, be pitifull, be courteous (meeke) not rendring euill for euill, or rebuke for rebuke, but contrariwiſe bleſſe, knowing that ye are thereunto called, euen that ye ſhould be heires of the bleſſing. For he that doeth long after life, and loueth to ſee good dayes, let him refraine his tongue from euill, and his lips ſ they ſpeake no guile. Let him eſchew euill, and do good, let him ſeeke peace, and enſue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, who is he ſ will harme you, if ye follow that which is good? Yea, happy are ye, if any trouble happen vnto you for righteouſneſſe ſake. Be not ye afraid for any terrour of them, neither be ye troubled: but ſanctifie the Lord God in your hearts.

The Goſpel. Luke 5. 1.

IT came to paſſe, that (when the people preſſed vpon him to heare the word of God) he ſtood by the lake of Geneſareth, and ſaw two ſhips ſtand by the lake ſide, but ſ fiſhermen were gone out of the, & were waſhing their nets. And he entred into one of the ſhips (which pertained to Simon) and prayed him that he would thruſt out a little from ſ land: and he ſate downe, and taught the people out of the ſhip. When he had left ſpeaking, he ſaid vnto Simon, Lanch out into the deepe, & let ſlip your nets to make a draught. And Simon anſwered, and ſaid vnto him, Maſter, we haue laboured all night, and haue taken nothing: neuertheleſſe, at thy comandement I will looſe forth the net. And when they had ſo done, they incloſed a great multitude of fiſhes, but their net brake, and they beckened to their fellowes (ſ were in ſ other ſhip) ſ they ſhould come and helpe them. And they came & filled both ſhips, that they ſunke again. When Simon Peter ſaw this, he fell downe at Ieſus knees, ſaying, Lord, goe from me, for I am a ſinfull man. For he was aſtonied, and all that were with him at the draught of fiſhes which they had taken, & ſo was alſo Iames & Iohn

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the sonnes of Zebedee, which were partners with Simon. And Iesus said vnto Simon, Feare not, from henceforth thou shalt catch men. And they brought the ships to land, & forsooke all & followed him.

¶ *The sixth Sunday after Trinity.*

The Collect.

GOd, which hast prepared to them that loue thee, such good things as passe mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises, which exceed all that we can desire, through Iesus Christ, &c.

The Epistle. Rom. 6. 3.

KNow ye not, that all we which are baptized in Iesus Christ, are baptized to die w him? We are buried then with him by baptisme for to die, that likewise as Christ was raised frō death by the glory of the Father, euen so we also should walke in a new life. For if we be grafted in death likevnto him, euen so shal we be partakers of his holy resurrection: knowing this, that our old man is crucified with him also, that the body of sin might vtterly be destroyed, that hencefoorth we should not be seruants vnto sin. For he that is dead, is iustified from sin. Wherefore if we be dead with Christ, we beleeue ỹ we shal also liue with him, knowing that Christ being raised frō death, dieth no more, death hath no more power ouer him, for as touching that he died, he died concerning sin once: & as touching that he liueth, he liueth vnto God. Likewise consider ye also that ye are dead, as touching sinne: but are aliue vnto God, through Iesus Christ our Lord.

The Gospel. Matth. 5. 20.

IEsus said vnto his Disciples, Except your righteousnesse exceed the righteousnes of the Scribes and Pharisees, ye cannot enter into the kingdom of heauen. Yee haue heard that it was said vnto them of old time, Thou shalt not kill: whosoeuer killeth shalbe in danger of iudgement. But I say vnto you, that whosoeuer is angry with his brother (vnaduisedly) shalbe in danger of iudgement. And whosoeuer saith vnto his brother, *Racha*, shall be in danger of a Councel. But whosoeuer saith, Thou foole, shalbe in danger of hell fire. Therfore, if thou offe-

reſt thy gift at the Altar, and there remembreſt that thy brother hath ought againſt thee, leaue there thine offring before the Altar, and go thy way firſt, and be reconciled to thy brother, & then come and offer thy gift. Agree with thine aduerſary quickly, whiles thou art in ỹ way with him, leſt at any time the aduerſary deliuer thee to the Iudge, & the Iudge deliuer thee to the miniſter, & then thou be caſt into priſon. Verely I ſay vnto thee, thou ſhalt not come out thence, till thou haſt paid ỹ vttermoſt farthing.

¶ The vij. Sunday after Trinity. The Collect.

LOrd of all power and might, which art the authour and giuer of all good things, graffe in our hearts the loue of thy Name, increaſe in vs true religion, nouriſh vs with all goodneſſe, and of thy great mercy keepe vs in the ſame, through Ieſus Chriſt our Lord.

The Epiſtle. Rom. 6. 19.

I Speak groſly, becauſe of ỹ infirmity of your fleſh. As ye haue giuen your members ſeruants to vncleannes, and to iniquity (from one iniquity to another) euen ſo now giue ouer your members ſeruants vnto righteouſneſſe that ye may be ſanctified. For when ye were ſeruants of ſin, ye were void of righteouſneſſe. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. But now are yee deliuered from ſinne, and made the ſeruants of God, and haue your fruit to bee ſanctified, and the end euerlaſting life. For the reward of ſinne is death, but eternall life is the gift of God, through Ieſus Chriſt our Lord.

The Goſpel. Marke 8. 1.

IN thoſe dayes, when there was a very great company, and had nothing to eat, Ieſus called his diſciples vnto him, & ſaid vnto them, I haue compaſſion on ỹ people, becauſe they haue bin now with me three dayes, and haue nothing to eat: And if I ſend them away faſting to their owne houſes, they ſhall faint by the way: for diuers of them came frō far. And his diſciples anſwered him; Where ſhould a man haue bread heere in the wilderneſſe to ſatiſfie theſe? And he aſked them, How many loaues haue ye? They ſaid, Seuen. And he commanded ỹ people to ſit down on the ground; And he took the ſeuen loaues,

and

and when he had giuen thankes, he brake and gaue to his disciples to set before them. And they did set them before the people. And they had a few small fishes: & when he had blessed, he commanded them also to be set before them. And they did eat, & were sufficed. And they tooke vp of the broken meat that was left, seuen baskets full. And they that did eat, were about foure thousand. And he sent them away.

¶ *The viij. Sunday after Trinity.*

The Collect.

GOd whose prouidence is neuer deceiued, wee humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things, which bee profitable for vs, through Iesus Christ our Lord.

The Epistle. Rom. 8.12.

BRethren, we are debters not to the flesh, to liue after the flesh, for if ye liue after the flesh ye shall die. But if ye through the spirit doe mortifie the deeds of the body, ye shall liue. For as many as are led by the Spirit of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more: but ye haue receiued the spirit of adoption, whereby wee cry, *Abba*, Father. The same Spirit certifieth our spirit, that wee are the sonnes of God. If we be sonnes, then are wee also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him.

The Gospel. Matth. 7.15.

BEware of false Prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues: yee shall know them by their fruits. Do men gather grapes of thornes, or figs of thistles? Euen so euery good tree bringeth forth good fruits, but a corrupt tree bringeth foorth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Wherefore by their fruits ye shall know them. Not euery one y saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doth the will of my Father, which is in heauen, he shall enter into the kingdome of heauen.

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The Collect.

GRant to vs Lord, we beseech thee, the spirit to thinke and doe alwayes such things as bee rightfull, that wee which cannot be without thee, may by thee be able to line according to thy will, through Iesus Christ our Lord.

The Epistle. 1. *Cor.* 10. 1.

BRethren, I would not that ye should be ignorant, how that our fathers were all vnder the cloud, and all passed thorow the sea, and were all baptized vnder Moses in the cloud, and in the sea, and did all eate of one spirituall meat, and did all drinke of one spirituall drinke: and they dranke of the spirituall Rocke that followed them, which Rocke was Christ. But in many of them had God no delight: for they were ouerthrowne in the wildernesse. These are examples to vs, that we should not lust after euill things, as they lusted: and that we should not bee worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents: Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh hee standeth, take heed lest hee fall. There hath none other tentation taken you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to bee tempted aboue your strength, but shall in the midst of temptation make a way, that ye may be able to beare it.

The Gospel. *Luke* 16. 1.

IEsus said vnto his disciples, There was a certaine rich man which had a steward, and the same was accused vnto him that hee had wasted his goods. And he called him, and said vnto him, How is it that I heare this of thee? Giue accounts of thy stewardship: for thou mayest be no longer steward.

The

The ſteward ſaid within himſelfe, What ſhall I do? for my maſter taketh away from mee the ſtewardſhip: I cannot dig, and to beg I am aſhamed. I wote what to doe, that when I am put out of the ſtewardſhip, they may receiue me into their houſes. So when hee had called all his maſters debtors together, he ſaid vnto the firſt, How much oweſt thou vnto my maſter? And he ſaid, An hundred tuns of oyle. And he ſaid vnto him, Take thy bill, and ſit downe quickly, and write fifty. Then ſaid he to another, How much oweſt thou? And he ſaid, An hundred quarters of wheat. He ſaid vnto him, Take thy bill and write foureſcore. And the lord commended the vniuſt ſteward, becauſe hee had done wiſely: for the children of this world are in their nation wiſer then the children of light. And I ſay vnto you, Make you friends of the vnrighteous Mammon, that when ye ſhall haue need, they may receiue you into euerlaſting habitations.

¶ The tenth Sunday after Trinity.

The Collect.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble ſeruants: & that they may obtaine their petitions, make thē to aſke ſuch things as ſhall pleaſe thee, through Ieſus Chriſt our Lord.

The Epiſtle. 1. *Cor.* 12. 1.

COncerning ſpirituall things, brethren, I would not haue you ignorant. Ye know that ye were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherfore I declare vnto you, that no man ſpeaking by the Spirit of God, defieth Ieſus. Alſo no man can ſay, that Ieſus is the Lord, but by ¶ holy Ghoſt. There are diuerſities of gifts, yet but one Spirit. And there are differences of adminiſtrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withall. For to one is giuen through ¶ Spirit, the vtterance of wiſedome, to another is giuen the vtterance of knowledge by the ſame Spirit: to another is giuen faith by ¶ ſame Spirit: to another the gift of healing by the ſame Spirit: to another power to doe miracles, to another to propheſie, to another iudgment to diſcerne

Spirits,

Spirits, to another diuers tongues, to another the interpretation of tongues. And these all worketh the selfe same Spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel. Luke 19. 41.

AND when hee was come neere to Hierusalem, he beheld the city and wept on it, saying, If thou hadst knowne those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, & make thee euen with the ground, and thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but ye haue made it a den of theeues. And he taught daily in the Temple.

The xi. Sunday after Trinity. The Collect.

GOd which declarest thy almighty power most chiefly in shewing mercy and pity: giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle. 1. Cor. 15. 1.

BRethren, as appertaining to the Gospel, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine: For first of all I deliuered vnto you that which I receiued: how that Christ died for our sinnes agreeing to the Scriptures: and that hee was buried, and that he rose againe the third day, according to the Scriptures, and that he was seene of Cephas, then of the twelue. After that he was seene of more then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared hee to Iames, then to all the Apostles. And last of all he was seene of me, as of one that was borne

out

out of due time. For I am the least of the Apostles, which am not worthy to bee called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God, I am that I am, and his grace which is in me, was not in vain. But I laboured more abundantly then they all, yet not I, but the grace of God which is w̄ me. Therefore whether it were I, or they, so we preached, & so ye haue beleeued

The Gospel. Luke 18.9.

CHrist told this parable vnto certain which trusted in themselues, that they were perfect, and despised other. Two men went vp into ỹ Temple to pray, ỹ one a Pharisee, & the other a publicane. The Pharisee stood & prayed thus with himselfe: God, I thank thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twice in the week, I giue tythe of all that I possesse. And the Publicane standing afar off, would not lift vp his eyes to heauē, but smote his breast, saying, God be mercifull to me a sinner. I tell you this man departed home to his house iustified more then the other. For euery man that exalteth himselfe shalbe brought low, and he that humbleth himselfe shalbe exalted.

ỹ The xij. Sunday after Trinity. The Collect.

ALmighty and euerlasting God, which art alwayes more ready to heare then wee to pray, and art wont to giue more then either we desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle. 1. Cor. 3. 4.

SVch truste haue we through Christ to Godward, not that we are sufficient of our selues to think any thing as of our selues: but if we be able vnto any thing, the same cōmeth of God, w̄ hath made vs able to minister the new Testament, not of ỹ letter, but of the Spirit: for the letter killeth, but the Spirit giueth life. If the ministration of death through the letters figured in stones was glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenance, (which glory is done away) why shall not the ministration of the

Spirit

Spirit be much more glorious? For if the miniſtra-
tion of condemnation be glorious, much more doth
the miniſtration of righteouſneſſe exceed in glory.

The Goſpil. Marke 7. 31.

IEſus departed from the coaſts of Tyre & Sidon,
and came vnto the ſea of Galilee, thorow ꝧ mids
of the coaſts of the ten cities. And they brought vn-
to him one that was deafe, and had an impediment
in his ſpeech, & they prayed him to put his hand vp-
on him. And when he had taken him aſide from the
people, he put his fingers into his eares, and did ſpit,
and touched his tongue, & looked vp to heauen, and
ſighed, and ſaid vnto him, *Ephata*, that is to ſay, Be
opened. And ſtraightway his eares were opened, and
the ſtring of his tongue was looſed, and hee ſpake
plaine. And he commanded them that they ſhould
tell no man. But the more he forbade them, ſo much
the more a great deale they publiſhed, ſaying, Hee
hath done all things well, hee hath made both the
deafe to heare, and the dumbe to ſpeake.

¶ The xiij. Sunday after Trinity.

The Collect.

ALmighty and mercifull God, of whoſe onely
gift it commeth, that thy faithfull people doe
vnto thee true and laudable ſeruice: Grant wee
beſeech thee, that wee may ſo run to thy heauenly
promiſes, that wee faile not finally to attaine the
fame, through Ieſus Chriſt our Lord.

The Epiſtle. Gal. 3. 16.

TO Abraham and his ſeed were the promiſes
made. He ſaith not, In his ſeeds, as of many:
but, In thy ſeed, as of one, which is Chriſt. This I ſay,
that the Law which began afterward, beyond foure
hundred and thirty yeeres, doeth not diſanull the
Teſtament that was confirmed afore of God vnto
Chriſtward, to make the promiſe of none effect. For
if the inheritance come of the Law, it commeth not
now of promiſe: But God gaue it to Abraham by
promiſe. Wherfore then ſerueth the Law? The Law
was added becauſe of tranſgreſſion, (till the ſeed
came, to whom the promiſe was made) and it was
ordained by Angels in the hand of a Mediatour. A
mediatour is not a mediatour of one: but God is
one. Is the Law then againſt the promiſe of God?

God

God forbid. For if there had beene a law giuen, which could haue giuen life, then no doubt righteousnesse should haue come by the law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ, should be giuen to them that beleeue.

The Gospel. Luke 10. 23.

HAppy are the eyes which see the things that ye see. For I tell you, that many Prophets & Kings haue desired to see those things which ye see, & haue not seene them; and to heare those things which ye heare, and haue not heard them. And behold, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? He said vnto him, What is written in the Law? How readest thou? And he answered and said, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And hee said vnto him, Thou hast answered right: this doe, and thou shalt liue. But he willing to iustifie himselfe, said vnto Iesus, And who is my neighbour? Iesus answered and said, A certaine man descended from Hierusalem to Iericho, and fell among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, and when he saw him, hee passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he iourneyed, came vnto him, and when he saw him, he had compassion on him, and went to him, and bound vp his wounds, and powred in oile and wine, and set him on his own beast, and brought him to a common Inne, and made prouision for him. And on the morrow when he departed, he tooke out two pence, and gaue them to the Host, and said vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three thinkest thou, was neighbour vnto him that fell among the theeues? And he said vnto him, He that shewed mercy on him. Then said Iesus vnto him, Goe, and doe thou likewise.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope, and charity, and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle. Gal. 5. 16.

I Say, Walke in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the Spirit, and the Spirit contrary to the flesh. These are contrary one to the other, so that ye cannot doe whatsoeuer ye would. But and if ye be led of the Spirit, then are ye not vnder the Law. The deeds of the flesh are manifest, which are these, adultery, fornication, vncleanesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murder, drunkennesse, gluttony, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shall not bee inheritours of the kingdome of God. Contrarily the fruit of the Spirit is loue, ioy, peace, long-suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no Law. They truely that are Christs, haue crucified the flesh, with the affections and lusts.

The Gospel. Luke 17. 11.

AND it chanced as Iesus went to Hierusalem, that hee passed thorow Samaria and Galilee. And as he entred into a certaine towne, there met him ten men that were lepers, which stood afarre off, and put foorth their voyces, and said, Iesus, Master, haue mercy on vs. When he saw them, he said vnto them, Goe shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when he saw that he was cleansed, turned backe againe, and with a loud voyce praised God, and fell downe on his face at his feet, and gaue him thankes: and the same was a Samaritane. And Iesus answered and said, Are there not ten cleansed? But where are those nine? There are not found that returned againe to giue God praise, saue onely this stranger. And he said vnto him, Arise, goe thy way, thy faith hath made thee whole.

¶ The

¶ The xv Sunday after Trinity.

The Collect.

KEep we beseech thee, O Lord, thy Church with thy continuall mercy, and because the frailty of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle. Gal. 6. 11.

YEe see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, ỹ same constraine you to bee circumcised, onely lest they should suffer persecution for ỹ crosse of Christ. For they themselues which are circumcised keep not the Law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid ỹ I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, & I vnto the world. For in Christ Iesus, neither circumcision auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israel that pertaineth to God. From henceforth let no man put me to busines: for I beare in my body the markes of the Lord Iesus. Brethren, the grace of our Lord Iesus Christ be with your spirit. Amen.

The Gospel. Matth. 6. 24.

NO man can serue two masters: for either hee shal hate the one, & loue ỹ other, or else leane to the one, & despise ỹ other. Ye cannot serue God & Mammon. Therfore I say vnto you. Be not carefull for your life, what ye shal eat or drink, nor yet for your body, what raiment ye shall put on. Is not the life more worth then meat? and ỹ body more of value then raiment? Behold ỹ fowles of the aire, for they sow not, neither do they reap, nor carry into the barnes, and your heauenly Father feedeth them. Are ye not much better then they? Which of you (by taking careful thought) can adde one cubit to his stature? And why care ye for raiment? Consider ỹ Lilies of ỹ field, how they grow, they labour not, neither do they spin, and yet I say vnto you, that euen Solomon in all his royalty was not clothed like one of these. Wherefore if God so clothe the grasse of the field (which though it stand to day, is to mor-

row

row cast into the furnace) shall he not much more do the same for you, O ye of little faith? Therefore take no thought, saying, What shal we eat, or what shall we drink, or wherewith shall we be clothed? (After all these things do the Gentiles seeke,) For your heauenly Father knoweth ỹ yee haue need of all these things. But rather seek ye first ỹ kingdome of God, and the righteousnesse thereof, & all these things shalbe ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauell thereof.

¶ *The sixteuth Sunday after Trinity.*

The Collect.

LOrd, we beseech thee, let thy continuall pity cleanse and defend thy Congregation; and because it cannot continue in safety without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle. Ephes. 3. 13.

I Desire ỹ ye faint not, because of my tribulations ỹ I suffer for your sakes, ẅ is your praise. For this cause I bow my knees vnto the Father of our Lord Iesus Christ, ẅ is Father of all, ỹ is called Father in heauen & earth, ỹ he would grant you according to ỹ riches of his glory, ỹ ye may be strengthened ẅ might by his Spirit in ỹ inner man, ỹ Christ may dwel in your hearts by faith, ỹ ye being rooted and grounded in loue, might be able to comprehend with all Saints, what is ỹ breadth, length, depth, and height, & to know ỹ excellent loue of the knowledge of Christ, ỹ ye might be filled with all fulnes, which commeth of God. Vnto him that is able to do exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs, be praise in ỹ Congregation by Christ Iesus, throwout all generations from time to time. Amen.

The Gospel. Luke 7. 11.

ANd it fortuned, that Iesus went into a city called Naim, and many of his Disciples went with him, & much people. When he came nigh to the gate of the city, behold there was a dead man caried out, which was the only son of his mother, and she was a widow, & much people of ỹ city was with her. And when the Lord saw her, he had com-

passion on her, & said vnto her, Weepe not. And he came nigh, and touched ỹ coffin. And they that bare him stood still. And he said, Young man, I say vnto thee, Arise. And he that was dead, sate vp, & began to speake: & he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, & God hath visited his people. And this rumour of him went forth thorowout all Iury, and thorowout all the regions which lie round about.

¶ The seuenteenth Sunday after Trinity.

The Collect.

LOrd we praythee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle. Ephes. 4.1.

I (Which am a prisoner of the Lords) exhort you, that ye walke worthy of ỹ vocation wherewith ye are called, with all lowlinesse and meekenesse, with humblenes of minde, forbearing one another through loue, and be diligent to keepe the vnity of the Spirit through the bond of peace, being one body and one Spirit, euen as yee are called in one hope of your calling. Let there bee but one Lord, one Faith, one Baptisme, one God & Father of all, which is aboue all, and through all, and in you all.

The Gospel. Luke 14.1.

IT chanced that Iesus went into the house of one of ỹ chiefe Pharisees to eat bread on ỹ Sabbath day, and they watched him. And behold there was a certaine man before him which had ỹ dropsie. And Iesus answered and spake vnto the Lawyers & Pharisees, saying, Is it lawfull to heale on the Sabbath day? And they held their peace. And he tooke him, and healed him, & let him go, and answered them, saying, Which of you shall haue an asse or an oxe fallen into a pit, and will not straightway pull him out on ỹ Sabbath day? And they could not answere him againe to these things. He put forth also a similitude to the guests, when hee marked how they presse to be in the highest roomes: and said vnto them, When thou art bidden to a wedding of any man, sit not downe in the higest roome, lest a more honourable

honourable man then thou be bidden of him, and he that bade him and thee, come and say vnto thee, Giue this man roome; and thou begin with shame to take ℣ lowest roome. But rather when thou art bidden, goe and sit in the lowest roome, that when he that bade thee commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meat with thee. For whosoeuer exalteth himselfe, shall be brought low; & he that humbleth himselfe, shalbe exalted.

℣ *The xviij. Sunday after Trinity.*

The Collect.

LOrd, we beseech thee, grant thy people grace to auoid the infections of the deuill, and with pure heart and minde to follow thee, the onely God, through Iesus Christ our Lord.

The Epistle. 1. Cor. 1. 4.

I Thank my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things ye are made rich by him in all vtterance, & in all knowledge, by the which things the testimony of Iesus Christ was confirmed in you, so that ye are behind in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also strengthen you to the end, that ye may be blameles in the day of ℣ comming of our Lord Iesus Christ.

The Gospel. Matth. 22. 34.

WHen ℣ Pharisees had heard that Iesus had put the Sadduces to silence, they came together, and one of them (which was a doctour of the law) asked him a question, tempting him, & saying, Master, which is the greatest commandement in the Law? Iesus said vnto him, Thou shalt loue ℣ Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest Cōmandement. And ℣ second is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commandements hang all ℣ Law & the Prophets. While the Pharisees were gathered together, Iesus asked the, saying, What think ye of Christ? Whose son is he? They said vnto him, The son of Dauid. He said vnto them, How then doth Dauid in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine

enemies thy footstoole? If Dauid then call him Lord, how is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth, aske him any moe questions.

¶ The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee, grant that the working of thy mercy may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle. Ephes. 4. 17.

THis I say, and testifie through the Lord, that ye henceforth walk not as other Gentiles walke, in vanity of their minde, while they are blinded in their understanding, being far from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts, which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all maner of vncleannesse euen with greedines. But ye haue not so learned Christ: if so bee that ye haue heard him, and haue beene taught in him, as the trueth is in Iesus (as concerning the conuersation in time past) to lay from you the old man which is corrupt, according to the deceiueable lustes: to be renewed also in the spirit of your minde, & to put on the new man, which after God is shapen in righteousnesse, and true holinesse. Wherefore put away lying, & speake euery man trueth vnto his neighbour: for members as we are members one of another. Be angry, but sin not: let not the Sun goe downe vpon your wrath: neither giue place to a backbiter. Let him that stole, steale no more: but let him rather labour with his hands the thing that is good, that he may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers, & grieue not the holy Spirit of God, by whom yee are sealed vnto the day of redemption. Let all bitternesse, and fiercenesse, and wrath, and roaring, & euill speaking be put away from you, with all maliciousnesse. Be ye courteous one to another, mercifull, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel. Matth. 9. 1.

IEsus entred into a ship & passed ouer, and came into his owne city, and behold they brought to him a man sicke of the palsie lying in a bed. And when Iesus saw the faith of them, he said vnto the sicke of the palsie, Son, be of good cheere, thy sins be forgiuen thee. And behold, certain of ȳ Scribes said within themselues, This man blasphemeth. And when Iesus saw their thoughts, he said, Wherfore thinke ye euill in your hearts? Whether is it easier to say, Thy sins be forgiuen thee: or to say, Arise & walke? But that ye may know that the Son of man hath power to forgiue sins in earth: then said he to ȳ sick of ȳ palsie, Arise, take vp thy bed, and go vnto thine house. And he arose & departed to his house. But ȳ people ȳ saw it, maruelled, and glorified God ẅ had giuen such power vnto men.

¶ *The twentieth Sunday after Trinity.*

The Collect.

ALmighty and mercifull God, of thy bountifull goodnes keepe vs from all things, ȳ may hurt vs, that we being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle. Ephes. 5. 15.

TAke heed therfore how ye walk circumspectly, not as vnwise, but as wise men, redeeming the time, because ȳ daies are euill. Wherfore be ye not vnwise, but vnderstand what ȳ wil of the Lord is, & be not drunken ẅ wine, wherin is excesse: but be ye filled ẅ the spirit, speaking to your selues, in Psalmes, & Hymnes, & spirituall songs, singing and making melody to the Lord in your hearts, giuing thankes alwayes for all things vnto God ȳ Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel. Matth. 22. 1.

IEsus said, The kingdom of heauen is like vnto a man that was a King, which made a mariage for his son, & sent forth his seruants to call them that were bidden to the wedding, and they would not come. Againe he sent foorth other seruants, saying, Tell the which are bidden, Behold, I haue prepared my dinner, mine oxen & my fatlings are killed, and

all things are ready, come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his merchandise, & the remnant tooke his seruants, and entreated them shamefully, & slew them. But when the King heard thereof hee was wroth, and sent foorth his men of war, and destroyed those murderers, and burnt vp their city. Then said he to his seruants, The marriage indeed is prepared, but they which were bidden, were not worthy: goe ye therefore out into the high wayes, and as many as ye finde, bid them to the mariage. And the seruants went forth into the high wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with guests. Then the King came in to see the guests: and when he spied there a man which had not on a wedding garment, hee said vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speechlesse. Then said the King to the ministers, Take and binde him hand and foot, & cast him into vtter darknes, there shal be weeping and gnashing of teeth. For many be called, but few are chosen.

¶ *The xxi. Sunday after Trinity.*

The Collect.

GRant we beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sins, and serue thee with a quiet mind, through Iesus Christ our Lord.

The Epistle. Ephes. 6. 10.

MY brethren, be strong through the Lord, and through ȳ power of his might. Put on all the armour of God, that ye may stand against all the assaults of the deuil. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darknes of this world, against spirituall craftines in heauenly things. Wherefore take vnto you ȳ whole armour of God, that yee may be able to resist in the euil day, and stand perfect in all things. Stand therefore, and your loynes girt with the trueth, hauing on the brest-plate of righteousnesse, and hauing shooes on your feet, that ye may be prepared for the Gospel of peace. Aboue all, take the shield of faith, where-

wherewith ye may quench all the fiery darts of the wicked, and take the helmet of saluation, and the sword of the spirit, which is the word of God. And pray alwayes with all manner prayer and supplication in the spirit: and watch thereunto with all instance & supplication for all Saints, and for me, that vtterance may be giuen vnto mee, that I may open my mouth freely, to vtter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The Gospel. Iohn 4.46.

THere was a certaine ruler, whose son was sicke at Capernaum. Assoone as the same heard that Iesus was come out of Iury into Galilee, hee went vnto him, and besought him that he would come downe and heale his sonne, for he was euen at the point of death. Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue. The ruler said vnto him, Sir, come downe, or euer that my son die. Iesus saith vnto him, Goe thy way, thy son liueth. The man beleeued the word that Iesus had spoken vnto him, and he went his way. And as he was going downe, the seruants met him, and told him, saying, Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the father knew that it was the same houre in the which Iesus said vnto him, Thy son liueth. And he beleeued, and all his household. This is againe the second miracle that Iesus did, when he was come out of Iury into Galilee.

¶ The xxij. Sunday after Trinity.

The Collect.

LOrd, we beseech thee to keep thy household the Church, in continual godlines, that thorow thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good works, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle. Phil. 1.3.

I Thanke my God with all remembrance of you alwayes in all my prayers for you, & pray w gladnes, because ye are come into the fellowship of the Gospel, from the first day vntill now: & am surely certified of this, that he which hath begun a good

worke in you, shal performe it vntil the day of Iesus Christ, as it becommeth me, that I should iudge of you all, because I haue you in my heart, for as much as ye are all companions of grace with me, euen in my bonds & in ỹ defending & establishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart root in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that ye may accept ỹ things that are most excellent, that ye may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospel. Matth. 18.21.

PEter said vnto Iesus, Lord, how oft shall I forgiue my brother, if he sin against me? till seuen times? Iesus saith vnto him, I say not vnto thee, Vntill seuen times: but seuenty times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a King, which would take accounts of his seruants. And when he had begun to reckon, one was brought vnto him which ought him ten thousand talents: but for as much as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The seruant fell downe, and besought him, saying, Sir, haue patience with me, and I will pay thee all. Then had the Lord pity on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, & found one of his fellowes which ought him an hundred pence: and hee laid hands on him, and tooke him by ỹ throat, saying, Pay that thou owest. And his fellow fell downe, and besought him, saying, Haue patience with me, & I will pay thee all. And he would not, but he went and cast him into prison, till he should pay the debt. So when his fellowes saw what was done, they were very sorry, and came and told vnto their lord all that had happened. Then his lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst mee: shouldest not thou also haue had compassion on thy fellow, euen as I had

had pity on thee? And his lord was wroth, and deliuered him to the gaolers, till he should pay all that was due vnto him. So likewise shall my heauenly Father do also vnto you, if ye frō your hearts forgiue not euery one his brother their trespasses.

¶ *The xxiij. Sunday after Trinity.*

The Collect.

GOd our refuge and strength, which art the authour of all godlines, be ready to heare the deuout prayers of thy Church, and grant that those things which wee aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle. Phil. 3. 17.

BRethren, be followers together of mee, and looke on them which walke, euen so as yee haue vs for an example. For many walke (of whom I haue told you often, and now tell you weeping) that they are the enemies of the crosse of Christ, whose end is damnation, whose belly is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lord Iesus Christ, which shall change our vile body, that it may be like vnto his glorious body, according to the working whereby he is able also to subdue all things vnto himselfe.

The Gospel. Matth. 22. 15.

THen the Pharises went out, & tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples with Herods seruants, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man, for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou? Is it lawfull that tribute bee giuen to Cesar, or not? But Iesus perceiuing their wickednesse, said, Why tempt ye me, yehypocrites? shew me the tribute money. And they tooke him a peny. and he said vnto them, Whose is this image and superscription? They said vnto him, Cesars. Then said he vnto them, Giue therfore vnto Cesar, y things which are Cesars, & vnto God those things which are Gods. When they heard these words, they maruelled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinity.

The Collect.

LOrd we beseech thee assoile thy people from their offences, that through thy bountifull goodnesse, we may be deliuered from the bands of all those sinnes which by our frailty we haue committed. Grant this, &c.

The Epistle. Coloss. 1.3.

WEe giue thankes to God the Father of our Lord Iesus Christ, alwayes for you in our prayers: for we haue heard of your faith in Christ Iesus, and of the loue which ye beare to all Saints, for the hopes sake which is laid vp in store for you in heauen: Of which hope ye heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, from the day in the which yee heard of it, and had experience in the grace of God, through the trueth, as ye learned of Epaphras our deare fellow seruant, which is for you a faithfull Minister of Christ, which also declared vnto vs your loue, which ye haue in the spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, and to desire that yee might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that ye might walke worthy of the Lord, that in all things ye may please, being fruitfull in all good workes, & increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience and long-suffering, with ioyfulnesse, giuing thankes vnto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light.

The Gospel. Matth. 9.18.

WHile Iesus spake to the people, behold, there came a certaine ruler, and worshipped him, saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and she shall liue. And Iesus arose, & followed him, & so did his disciples. And behold a woman which was diseased with an issue of blood twelue yeeres, came behind him, and touched the hem of his vesture. For she said within her selfe, If I may touch but euen his vesture only, I shalbe safe. But Iesus turned him about, & when

he

he saw her, he said, Daughter be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, & saw the minstrels and people making a noise, he said vnto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorne. But when the people were put foorth, he went in, and tooke her by the hand, and said, Damosell, arise. And the damosell arose. And this noise was abroad in all that land.

¶ The xxv. Sunday after Trinity.

The Collect.

STir vp, we beseech thee, O Lord, the wils of thy faithfull people, that they plenteously bringing forth ỹ fruit of good works, may of thee be plenteously rewarded, through Iesus Christ our Lord.

The Epistle. Iere. 23.5.

BEhold, the time commeth, saith the Lord, that I will raise vp the righteous Branch of Dauid, which King shall beare rule, and he shall prosper with wisedome, and shall set vp equity and righteousnesse againe in earth. In his time shall Iuda be saued, and Israel shall dwell without feare. And this is the Name that they shall call him; euen the Lord our righteousnesse. And therefore behold, the time commeth, saith the Lord, that it shall be no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but the Lord liueth, which brought foorth, and led the seed of the house of Israel out of the North land, and from all countreys where I haue scattered them, & they shal dwell in their owne land againe.

The Gospel. Iohn 6.5.

WHen Iesus list vp his eyes, and saw a great cõpany come vnto him, he saith vnto Philip, Whence shall we buy bread ỹ these may eat? This he said to proue him: for he himselfe knew what he would doe. Philip answered him, Two hundred penyworth of bread are not sufficient for thẽ, that euery man may take a little. One of his disciples (Andrew Simon Peters brother) said vnto him, There is a lad here, ẅ hath fiue barley loaues and two fishes, but what are they among so many? And Iesus said, Make ỹ people sit down. There was much

grasse

grosse in the place. So the men sate downe in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thankes, he gaue to his disciples, & the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten enough, he saith vnto his Disciples, Gather vp the broken meat which remaineth that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meat of the fiue barley loaues, which broken meat remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a trueth the same Prophet that should come into the world.

¶ If there be any more Sundayes before Aduent Sunday, to supply the same, shall bee taken the Collect, the Epistle, and Gospel of some of those Sundayes which were omitted betweene the Epiphany and Septuagesima.

¶ *On Saint Andrewes day.*

The Collect.

ALmighty God, which didst giue such grace vnto thy holy Apostle Saint Andrew, that hee readily obeyed the calling of thy Son Iesus Christ, and followed him without delay: Grant vnto vs all, that wee being called by thy holy word, may forthwith giue ouer our selues obediently to fulfill thy holy Commandements, through the same Iesus Christ our Lord.

The Epistle. Rom. 10. 9.

IF thou acknowledge with thy mouth that Iesus is the Lord, and beleeue in thy heart, that God raised him vp from death, thou shalt be safe. For to beleeue with the heart iustifieth, and to knowledge with the mouth, maketh a man safe: For the Scripture saith, Whosoeuer beleeueth on him, shall not be confounded. There is no difference betweene the Iew and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doth call on ỹ Name of the Lord, shall be safe. How then shall they call on him on whom they haue not beleeued? How shall they beleeue on him, of whom they haue not heard? How shall they heare without a Preacher? And how shall they preach

preach without they be sent? As it is written, How beautiful are the feet of them which bring tidings of peace, & bring tidings of good things? but they haue not all obeyed to the Gospel. For Esay saith, Lord, who hath beleeued our sayings? So then faith commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I demand, whether Israel did know, or no? First Moses saith, I will prouoke you to enuy by them that are no people, by a foolish nation I will anger you. Esay after that is bold, and saith, I am found of them that sought me not. I am manifest vnto them that asked not after me. But against Israel he saith, All day long haue I stretched foorth my hands vnto a people that beleeued not, but speaketh against me.

The Gospel. Matth. 4. 18.

AS Iesus walked by the sea of Galilee, he saw two brethren, Simon, which is called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers) and he saith vnto them, Follow mee, and I will make you to become fishers of men. And they straightway left their nets, and followed him. And when he was gone foorth from thence, he saw other two brethren, Iames the son of Zebedee, and Iohn his brother, in the ship with Zebedee their father mending their nets, and he called them: and they immediatly left the ship and their father, and followed him.

¶ On Saint Thomas day.

The Collect.

ALmighty and euerliuing God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to bee doubtfull in thy Sonnes resurrection: grant vs so perfectly, and without all doubt to beleeue in thy Sonne Iesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Iesus Christ, to whom, &c.

The Epistle. Ephes. 2. 19.

NOw are ye not strangers, nor forreiners, but citizens with the Saints, and of the houshold of God, & are built vpon the foundation of ¶ Apo-

stles

ſtles and Prophets, Ieſus Chriſt himſelfe being the head corner ſtone, in whom what building ſoeuer is coupled together, it groweth vnto an holy Temple of ſ Lord, in whom ye alſo are built together, to be an habitation of God through the holy Ghoſt.

The Goſpel. Iohn 20.24.

THomas one of ſ twelue, which is called Didymus, was not with them when Ieſus came. The other Diſciples therefore ſaid vnto him, We haue ſeene ſ Lord. But he ſaid vnto thē, Except I ſee in his hands ſ print of the nailes, & put my finger into the print of the nailes, & thruſt my hand into his ſide, I will not beleeue. And after eight dayes again his diſciples were within, and Thomas with them. Then came Ieſus when ſ doores were ſhut, & ſtood in the midſt, and ſaid, Peace be vnto you. And after that, he ſaid to Thomas, Bring thy finger hither, and ſee my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithles, but beleeuing. Thomas anſwered, and ſaid vnto him, My Lord, and my God. Ieſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou haſt beleeued, bleſſed are they that haue not ſeene, and yet haue beleeued. And many other ſignes truly did Ieſus in the preſence of his Diſciples, which are not written in this booke. Theſe are written, that ye might beleeue that Ieſus Chriſt is the Sonne of God, and that (in beleeuing) ye might haue life through his Name.

¶ The conuerſion of Saint Paul.

The Collect.

GOd which haſt taught all the world, through the preaching of thy bleſſed Apoſtle S. Paul, grant wee beſeech thee, that wee which haue his wonderfull conuerſion in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Ieſus Chriſt our Lord.

The Epiſtle. Acts 9.1.

AND Saul yet breathing out threatnings and ſlaughter againſt ſ diſciples of the Lord, went vnto the high Prieſt, and deſired of him letters to cary to Damaſco to ſ Symagogues, that if he found any of this way (were they men or women) hee might bring thē bound to Ieruſalem. And when he iourneyed, it fortuned that as he was come nigh to Damaſco,

Damasco, suddenly there shined round about him a light from heauen, & he fell to the earth, & heard a voice saying vnto him, Saul, Saul, Why persecutest thou me? And he said, What art thou, Lord? And the Lord said, I am Iesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling and astonied, said, Lord, what wilt thou haue me to doe? And the Lord said vnto him, Arise, and go into the city, and it shall be told thee what thou must doe. The men which iourneyed with him, stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when hee opened his eyes, he saw no man. But they led him by ỹ hand, & brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said vnto him, Arise, and go into the street which is called Straight, & seek in ỹ house of Iudas, after one called Saul of Tharsus. For behold he prayeth, & hath seene in a vision a man named Ananias comming in vnto him, and putting his hands on him that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hierusalem, and here hee hath authority of the high Priests, to binde all that call on thy Name. The Lord said vnto him, Goe thy way: for he is a chosen vessell to me, to beare my Name before the Gentiles, and Kings, and the children of Israel: For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, & entred into the house, and put his hands on him, and said, Brother Saul, the Lord that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had beene scales, and he receiued sight, and arose, and was baptized, and receiued meat, and was comforted. Then was Saul certaine dayes with the disciples which were at Damasco: and straightway hee preached Christ in the Synagogues, how that he was the Son of God.

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But all that heard him, were amazed, and said, Is not this hee that spoiled them that called on this Name in Hierusalem, and came hither for that intent, that hee might bring them bound vnto the high Priests? But Saul increased the more in strength, and confounded the Iewes which dwelt at *Damasco*, affirming that this was very Christ.

The Gospel. Matth. 19. 27.

PEter answered and said vnto Iesus, Behold, we haue forsaken all and followed thee, what shall we haue therefore? Iesus said vnto them, Verely I say vnto you, That when the Son of man shall sit on the seat of his Maiesty, yee that haue followed me in the regeneration, shall sit also vpon twelue seats, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receiue an hundred fold, and shal inherit euerlasting life. But many that are first shalbe last, and the last shalbe first.

§ The purification of S. Mary the Virgin.

The Collect.

ALmighty and euerliuing God, wee humbly beseech thy Maiesty, that as thy onely begotten Son was this day presented in the Temple, in substance of our flesh: so grant that wee may be presented vnto thee with pure and cleare mindes by Iesus Christ our Lord.

The Epistle.

The same that is appointed for the Sunday.

The Gospel. Luke 2. 22.

WHen the time of her purification (after the Law of Moses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the Law of the Lord, Euery manchilde that first openeth the matrix, shall be called holy to the Lord) and to offer (as it is said in the Law of the Lord) a paire of turtle doues, or two young pigeons. And behold, there was a man in Ierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy Ghost, that he should not see death, except hee first saw

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the Lord Christ. And he came by inspiration into the Temple.

¶ On Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traytour Iudas, diddest chuse thy faithfull seruant Matthias, to be of the number of the twelue Apostles: Grant that thy Church, being alway preserued from false Apostles, may be ordered and guided by faithfull and true Pastours, through Iesus Christ our Lord.

The Epistle. Acts. 1. 15.

IN those dayes Peter stood vp in the midst of the disciples, and said, (The number of names that were together, were about an hundred & twenty) Ye men & brethren, this Scripture must needs haue beene fulfilled, which the holy Ghost through the mouth of Dauid spake before of Iudas, which was guide to them that took Iesus. For he was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with ỹ reward of iniquity, & when he was hanged, burst asunder in the midst, and all his bowels gushed out. And it was knowne vnto all the inhabiters of Ierusalem, insomuch that the same field is called in their mother tongue, *Aceldama*, ỹ is to say, The bloody field: For it is written in ỹ book of Psalmes, Let his habitation be void, & no man be dwelling therein, and his Bishoppricke let another take. Wherefore of these men which haue companied with vs (all the time that the Lord Iesus had his conuersation among vs, beginning at the baptisme of Iohn, vnto that same day that he was taken vp from vs) must one be ordained to be a witnesse with vs of his resurrection. And they appointed two: Ioseph w was called Barsabas, whose surname was Iustus) and Matthias. And when they praied, they said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Iudas by transgression fell, that he might go into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

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The Gospel. Matth. 11.25.

IN that time, Iesus answered, and said, I thanke thee (O Father) Lord of heauen & earth, because thou hast hid these things from ȳ wise & prudent, and hast shewed them vnto babes: Verely Father, euen so was it thy good pleasure. All things are giuen vnto me of my Father: And no man knoweth the Son but ȳ Father, neither knoweth any man the Father saue the Son, & he to whomsoeuer the Son will open him. Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of me; for I am meeke and lowly in heart, and yee shall finde rest vnto your soules: for my yoke is easie, & my burden is light.

ȳ Annunciation of the virgin Mary.

The Collect.

WEe beseech thee, Lord, powre thy grace into our hearts, that as wee haue knowne Christ thy Sons incarnation by the message of an Angel, so by his crosse and passion, wee may be brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle. Esai. 7.10.

GOd spake once againe to Ahaz, saying, Require a token of ȳ Lord thy God, whether it be toward the depth beneath, or toward ȳ height aboue. Then said Ahaz, I wil require none, neither will I tempt ȳ Lord. And he said, Hearken to me, ye of the house of Dauid, Is it not enough for you that ye be grieuous vnto men, but ye must grieue my God also? And therefore the Lord shall giue you a token. Behold, a Virgin shal conceiue and beare a Son, and thou his mother shalt call his Name Emmanuel. Butter and hony shall he eate, that he may know to refuse the euill, and chuse the good.

The Gospel. Luke 1.26.

AND in the sixth moneth the Angel Gabriel was sent from God vnto a city of Galilee, named Nazareth, to a virgine spoused to a man, whose name was Ioseph, of the house of Dauid, and the virgines name was Mary. And the Angel went in vnto her, and said, Haile full of grace, the Lord is with thee; blessed art thou among women. When she saw him, she was abashed at his saying, and cast

in her minde what maner of salutation that should be. And the Angel said vnto her, Feare not Mary, for thou hast found grace with God: Behold, thou shalt conceiue in thy wombe, and beare a Son, and shalt call his name Iesus. Hee shall be great, and shall be called the Sonne of the Highest. And the Lord God shall giue vnto him the seat of his Father Dauid, and hee shall reigne ouer the house of Iacob for euer, and of his kingdome there shall be none end. Then said Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shal ouershadow thee. Therefore also that holy thing which shalbe borne, shalbe called the Son of God. And behold, thy cousin Elizabeth shee hath also conceiued a son in her old age, and this is the sixth moneth which is called barren: for with God nothing shall be vnpossible. And Mary said, Behold the handmaid of the Lord, be it vnto me according to thy word. And the Angel departed from her.

¶ *On Saint Markes day.*

The Collect.

ALmighty God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke: giue vs grace that we be not like children caried away with euery blast of vaine doctrine: but firmely to be established in the truth of thy holy Gospel, through Iesus Christ, &c.

The Epistle. Ephes. 4.7.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. Wherefore he saith, When he went vp on high, he led captinity captiue, and gaue gifts vnto men. That he ascended, what meaneth it, but that he also descended first into the lower parts of the earth? He that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Shepherds and Teachers, to the edifying of the Saints, to the worke & administration, euen to the edifying of the body of Christ, till we all come to the vnity of the faith, and knowledge of the Son of God, vnto a perfect man, vnto

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the measure of the full perfect age of Christ: that wee henceforth should be no more children, wauering and carried about with euery wind of doctrine, by the wilinesse of men, through craftines, whereby they lay in wait for vs to deceiue vs: But let vs follow the trueth in loue, and in all things grow in him, which is the head, euen Christ: in whom if all the body be coupled & knit together thorowout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he encreaseth the body vnto the edifying of it selfe through loue.

The Gospel. Iohn 15.1.

I Am the true Vine, & my Father is an husbandman. Euery branch that beareth not fruit in me, he will take away: and euery branch that beareth fruit, will he purge, that it may bring foorth more fruit. Now are ye cleane through the word which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the Vine, no more can ye, except ye abide in me. I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth foorth much fruit: for without me can ye doe nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If yee abide in me, and my words abide in you, aske what ye will, and it shall be done for you. Herein is my Father glorified, that ye beare much fruit, and become my Disciples. As the Father hath loued me, euen so also haue I loued you: continue you in my loue. If ye keepe my commandements, ye shal abide in my loue: euen as I haue kept my Fathers Commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ On Saint Philip and Iames day.

The Collect.

ALmighty God, whom truely to know, is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ, to be the Way, the Trueth, and the Life, as thou hast taught S. Philip, and other the Apostles, through Iesus Christ our Lord.

The

The Epistle. Iames 1.1.

IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to ỹ twelue tribes ỹ are scattered abroad. My brethren, count it for an exceeding ioy, when ye fall into diuers temptations: knowing this, that ỹ trying of your faith gendreth patience: and let patience haue her perfect worke, that ye may be perfect & sound, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God which giueth to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith, and wauer not. For he that doubteth, is like a waue of the sea, which is toss of the winds, and carried with violence: neither let that man thinke that he shall receiue anything of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made low: for euen as the flower of the grasse shall he passe away. For as the Sunne riseth with heate, and the grasse withereth, & his flower falleth away, and the beauty of the fashion of it perisheth, euen so shall the rich man perish in his wayes. Happy is the man that endureth temptation: for when he is tried, he shall receiue ỹ crowne of life, which ỹ Lord hath promised to them ỹ loue him.

The Gospel. Iohn 14.1.

AND Iesus said to his Disciples: Let not your hearts be troubled. Ye beleeue in God, beleeue also in me. In my Fathers house are many mansions. If it were not so, I would haue told you: I goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe and receiue you euen vnto my selfe, ỹ where I am, there may ye be also. And whither I goe ye know, and the way yee know. Thomas saith vnto him, Lord, we know not whither thou goest, and how is it possible for vs to know ỹ way? Iesus saith vnto him, I am the Way, and the Truth, and the Life. No man commeth to ỹ Father but by me. If ye had knowne me, yee had knowne my Father also: and now yee know him, and haue seene him. Philip saith vnto him, Lord, shew vs the Father, and it sufficeth vs.

Iesus

Iesus saith vnto him, Haue I bin so long time with you, and yet hast thou not knowne me, Philip? He that hath seene me, hath seene my Father, and how sayest thou then, Shew vs the Father? Beleeuest not thou that I am in the Father, and the Father in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, is he that doeth the workes. Beleeue me that I am in the Father, and the Father in me: or else beleeue me for the workes sake. Verely, verely I say vnto you, He that beleeueth on me, the works that I do, the same shall he do also: and greater workes then these shall he doe, because I goe vnto my Father. And whatsoeuer ye aske in my Name, that will I doe, that the Father may be glorified by the Son. If ye shall aske any thing in my Name, I will do it.

¶ On Saint Barnabas day.

The Collect.

LOrd Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let vs not bee destitute of thy manifold gifts, nor yet of grace to vse them alway to thy honour and glory: through Iesus Christ our Lord.

The Epistle. Acts 11.22.

TIdings of these things came vnto the eares of the Congregation which was in Ierusalē. And they sent foorth Barnabas that he should goe vnto Antioch: which when he came, and had seene the grace of God, was glad and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord: for he was a good man, and full of the holy Ghost, & of faith, and much people was added vnto the Lord. Then departed Barnabas to Tarsus to seeke Saul: and when hee had found him, he brought him vnto Antioch. And it chanced that a whole yere they had their conuersation with the Congregation there, & they taught much people, insomuch that ¶ disciples of Antioch were the first ¶ were called Christians. In those dayes came Prophets from the city of Hierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should be great dearth thorowout all ¶ world: which came to passe in the Emperour Claudius dayes. Then the

Disciples

Disciples euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iury: which thing they also did, & sent it to the Elders by the hands of Barnabas and Saul.

The Gospel. Iohn 15.12.

THis is my Commandement, that ye loue together, as I haue loued you. Greater loue hath no man then this, that a man bestow his life for his friends: ye are my friends, if ye doe whatsoeuer I command you. Henceforth call I not you seruants, for the seruant knoweth not what his lord doth. But you haue I called friends: for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordained you to go and bring foorth fruit, and that your fruit should remaine, that whatsoeuer ye aske of the Father in my Name, he may giue it you.

¶ On Saint Iohn Baptists day.

The Collect.

ALmighty God, by whose prouidence thy seruāt Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Sonne our Sauiour, by preaching of penance, make vs so to follow his doctrine & holy life, that we may truly repent according to his preaching, & after his example cōstantly speake ȳ trueth, boldly rebuke vice, & patiently suffer for the truths sake, through Iesus Christ, &c.

The Epistle. Esai. 40.1.

BEe of good cheere my people, O ye Prophets, comfort my people, saith your God, cōfort Ierusalem at ȳ heart, & tell her ȳ her trauell is at an end, that her offence is pardoned, ȳ she hath receiued of the Lords hand sufficient correction for all her sins. A voyce cryed in ȳ wildernes, Prepare the way of the Lord in ȳ wilderneſſe, make straight the path for our God in ȳ desart. Let all valleys be exalted, & euery mountain & hill be laid low. What so is crooked, let it be made straight, & let ȳ rough be made plaine fields. For ȳ glory of the Lord shal appeare, & all flesh shal at once see it. For why? the mouth of the Lord hath spoken it. The same voyce spake, Now cry. And the Prophet answered, What shall I cry? That all flesh is grasse, and that all the goodlineſſe thereof is as the flower of the field.

The

The grasse is withered, the flower falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheless, whether the grasse wither, or that ſ flower fade away, yet the word of our God endureth for euer. Go vp vnto the high hill (O Sion) thou that bringeſt good tidings, lift vp thy voyce w power, O thou Preacher, Hierusalem, lift it vp without feare, and ſay vnto ſ cities of Iuda, Behold, your God, behold the Lord God ſhall come with power, & beare rule with his arme. Behold, he bringeth his treaſure w him, & his works go before him. He ſhall feed his flocke like an herd-man. He ſhall gather the lambes together with his arme, and carry them in his boſome, and ſhall kindly entreat thoſe that beare young.

The Goſpel. Luke 1.57.

ELizabeths time came ſ ſhee ſhould be deliuered, & ſhe brought forth a ſon. And her neighbours and her couſins heard ſay how the Lord had ſhewed great mercy vpon her, and reioyced with her. And it fortuned that in ſ eighth day they came to circumcife ſ child, and called his name Zachery, after ſ name of his father. And his mother anſwered, and ſaid, Not ſo: But his name ſhall be called Iohn. And they ſaid vnto her, There is none of thy kinred that is named with this name. And they made ſignes to his father, how he would haue him called. And he aſked for writing tables, and wrote ſaying, His name is Iohn. And they marueiled all. And his mouth was opened immediately, and his tongue alſo, & he ſpake and praiſed God, and feare came on all them that dwelt nigh vnto him. And all theſe ſayings were noiſed abroad thorowout all ſ high countrey of Iury, & they that heard them, laid the vp in their hearts, ſaying, What maner of child ſhall this be? And ſ hand of ſ Lord was with him. And his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying, Praiſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed vp an horne of ſaluation vnto vs in ſ houſe of his ſeruant Dauid, euen as he promiſed by ſ mouth of his holy Prophets, which were ſince ſ world began. That we ſhould be ſaued from our enemies, and from the hand of all that

hate

hate vs: That he would deale mercifully with our fathers, and remember his holy Couenant: That he would performe the oath which hee sware to our father Abraham, for to giue vs, That we being deliuered out of the hands of our enemies, might serue him without feare all the dayes of our life, in such holinesse, and righteousnesse, as are acceptable for him. And thou childe shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his wayes. To giue knowledge of saluation vnto his people, for the remission of sins, through the tender mercy of our God, whereby the day-spring from on high hath visited vs. To giue light to them that sit in darkenesse, and in the shadow of death, and to guide our feet into the way of peace. And the childe grew, and waxed strong in spirit, and was in the wilderneſſe, till the day came when he should shew himselfe vnto the Israelites.

¶ On S. Peters day.

The Collect.

ALmighty God, which by thy Son Iesus Christ, hast giuen to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to feed thy flocke: make (wee beseech thee) all Bishops and Pastours diligently to preach thy holy Word, and the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle. Actes 12. 1.

AT the same time, Herod the King stretched forth his hands, to vexe certain of the Congregation. And he killed Iames the brother of Iohn with the sword. And because he saw it pleased the Iewes, he proceeded further, and tooke Peter also. Then were the dayes of sweet bread. And when hee had caught him, hee put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him foorth to the people. And Peter was kept in prison, but prayer was made without ceasing of the Congregation vnto God for him. And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, & the keepers before the

doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel said vnto him, Gird thy selfe, and bind on thy sandals. And so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was trueth which was done by the Angel, but thought he had seene a vision. When they were past the first and second watch, they came vnto the iron gate that leadeth vnto the citie, which opened to them by the owne accord. And they went out & passed thorow one street, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting of the people of the Iewes.

The Gospel. Matth. 16. 13.

WHen Iesus came into the coasts of the city, which is called Cesarea Philippi, hee asked his Disciples, saying, Whom doe men say that I the Son of man am? They said, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of the Prophets. He saith vnto them, But whom say ye that I am? Simon Peter answered, and said, Thou art Christ the Sonne of the liuing God. And Iesus answered and said vnto him, Happy art thou Simon the sonne of Ionas: for flesh and blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen: And whatsoeuer thou bindest in earth, shall bee bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen.

¶ On Saint Iames day.

The Collect.

GRant, O mercifull God, that as thine holy Apostle S. Iames, leauing his father and all that he had without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: so we for-

forsaking all worldly and carnall affections, may bee euermore ready to follow thy Commandements, through Iesus Christ our Lord.

The Epistle. Acts 11.27.

IN those dayes came Prophets from the city of Ierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herod the King stretched forth his hands to vexe certaine of the Congregation. And he killed Iames the brother of Iohn with the sword. And because he saw it pleased the Iewes, he proceeded further, & took Peter also.

The Gospel. Matth. 20. 20.

THen came to him the mother of Zebedees children, with her sons, worshipping him, and desiring a certaine thing of him. And he said vnto her, What wilt thou? Shee said vnto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdome. But Iesus answered, and said, Ye wot not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They said vnto him, We are. Hee said vnto them, Ye shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand, & on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and said, Ye know that the Princes of the nations haue dominion ouer them, and they that are great men, exercise authority vpon them. It shall not be so among you. But whosoeuer will bee great among you, let him bee your minister, and whosoeuer will be chiefe among you, let him be your seruant: euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

¶ On S. Bartholomewes day.

The Collect.

O Almighty and euerlasting God, which hast giuen grace to thine Apostle S. Bartholomew truely to beleeue and preach thy Word: Grant we beseech thee vnto thy Church, both to loue that he beleeued, and to preach that hee taught, through Christ our Lord. Amen.

The Epistle. Acts 5. 12.

BY the hands of the Apostles were many signes and wonders shewed among the people, and they were all together with one accord in Solomons porch. And of other durst no man ioyne himselfe to them: neuertheless, the people magnified them. The number of them that beleeued in ℣ Lord, both of men and women grew more and more, insomuch that they brought the sicke into the streets, and laid them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folkes, and them that were vexed with vncleane spirits, and they were healed euery one.

The Gospel. Luke 22. 24.

AND there was a strife among them, which of them should seeme to be the greatest. And he said vnto them, The Kings of ℣ nations reigne ouer them, and they that haue authority vpon them, are called gracious Lords: but ye shal not so be. But he that is greatest among you, shall be as the yonger, and he that is chiefe, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serueth? Is not he that sitteth at meat? But I am among you as one that ministreth. Ye are they which haue biden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eat and drinke at my Table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

℣ On S. Matthewes day. The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of custome to be an Apostle and Euangelist: Grant vs grace to forsake all couetous desires, and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth and reigneth, &c.

The

On S. Michael, and all Angels day.

The Epistle. 2. *Cor.* 4. 1.

SEeing that wee haue such an office, euen as God hath had mercy on vs, we goe not out of kinde, but haue cast from vs the cloakes of vnhonesty, and walke not in craftines, neither handle we the word of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel bee yet hid, it is hid among them that are lost, in whom the God of this world hath blinded the minds of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For we preach not our selues, but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake. For it is God that commandeth the light to shine out of darknesse, which hath shined in our hearts for to giue the light of the knowledge of the glory of God in the face of Iesus Christ.

The Gospel. Matth. 9. 9.

AND as Iesus passed forth from thence, hee saw a man (named Matthew) sitting at the receit of custome: and he said vnto him, Follow me. And he arose and followed him. And it came to passe as Iesus sate at meat in his house, behold, many Publicanes also and sinners that came, sate downe with Iesus and his Disciples. And when the Pharisees saw it, they said vnto his Disciples, Why eateth your Master with Publicanes & sinners? But when Iesus heard that, he said vnto them, They that be strong, need not the Physician, but they that are sicke: Goe yee rather and learne what that meaneth, I will haue mercy and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

¶ *On S. Michael and all Angels.*

The Collect.

EVerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order: mercifully grant that they which alwayes doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Iesus Christ our Lord.

The Epistle. Apoc. 12. 7.

THere was a great battell in heauen, Michael and his Angels fought with the dragon, and

the dragon fought with his angels, and prenailed not, neither was there place found any more in heauen. And the great dragon that old serpent, called the deuil and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a loud voyce, saying, In heauen is now made saluation and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel. Matth. 18. 1.

AT the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a child vnto him, and set him in the midst of them, and said, Verely I say vnto you, Except ye turne and become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, the same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my Name, receiueth me. But whoso doth offend one of these little ones which beleeue in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe vnto the world, because of offences. Necessary it is that offences come, but woe vnto the man by whom the offence commeth. Wherefore if thy hand or thy foot hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou shouldest (hauing two hands or two feet) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heed that yee despise not one of these little ones: for I say

vnto

vnto you, that in heauen their Angels doe alwayes behold the face of my Father which is in heauen.

S. Luke the Euangelist. The Collect.

ALmighty God, which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soules: it may please thee by the wholsome medicines of his doctrine to heale all the diseases of our soules, through thy Sonne Iesus, &c.

The Epistle. 2. Tim. 4. 5.

WAtch thou in all things, suffer afflictions, doe the worke thorowly of an Euangelist, fulfill thine office vnto the vttermost. Bee sober: for I am now ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is laid vp for me a crowne of righteousnes, which the Lord that is a righteous Iudge shall giue to me at that day: not to me only, but to all them that loue his comming. Doe thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken mee, and loueth this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, only Lucas is with me. Take Marke and bring him with thee: for hee is profitable vnto mee for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, when thou commest bring with thee, and the bookes, but especially the parchment. Alexander the coppersmith did me much euill, the Lord reward him according to his deeds: of whom bee thou ware also, for hee hath greatly withstood our words.

The Gospel. Luke 10. 1.

THe Lord appointed other seuenty (and two) also, and sent them two & two before him into euery city and place whither he himselfe would come. Therefore he said vnto them, The haruest is great, but the labourers are few: pray ye therefore the Lord of the haruest to send forth labourers into his haruest. Goe your wayes, behold, I send you forth as lambes among wolues. Beare no wallet, neither scrip, nor shooes, and salute no man by the way. Into whatsoeuer house yee enter, first say, Peace be to this house. And if the Son of peace be

there, your peace shall rest vpon it: if not, it shall returne to you againe. And in the same house tarry still, eating and drinking such as they giue: for the labourer is worthy of his reward.

S. Simon and Iude Apostles.

The Collect.

ALmighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: grant vs so to bee ioyned together in vnity of Spirit by their doctrine, that we maybe made an holy temple acceptable vnto thee, through Iesus Christ our Lord.

The Epistle. Iude 1.

IVde the seruant of Iesus Christ, the brother of Iames, to them which are called and sanctified in God the Father, and preserued in Iesus Christ: mercy vnto you and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for mee to write vnto you, to exhort you that ye should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men craftily crept in, of which it was written aforetime vnto such iudgement: They turne the grace of our God into wantonnesse, and deny God (which is the only Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord (after that hee had deliuered the people out of Egypt) destroyed them which after beleeued not. The Angels also which kept not their first state, but left their owne habitation, he hath reserued in euerlasting chaines vnder darknesse, vnto the iudgement of the great day. Euen as Sodom and Gomorrha, and the cities about them, which in like manner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise Rulers, and speake euill of them that are in authority.

The Gospel. Iohn 15. 17.

THis command I you, that ye loue together. If the world hate you, ye know it hated me before

fore it hated you. If ye were of ȳ world, the world would loue his own. Howbeit because ye are not of the world, but I haue chosen you out of the world, therefore ȳ world hateth you. Remember the word that I said vnto you, The seruant is not greater then the lord. If they haue persecuted me, they will also persecute you: if they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my Names sake, because they haue not knowne him that sent me. If I had not come & spoken vnto them, they should haue had no sinne: but now haue they nothing to cloake their sin withall. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they should haue had no sin: but now haue they both seene, and hated, not only me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated me without a cause. But when ȳ Comforter is come whom I will send vnto you from the Father, (euen the Spirit of truth, which proceedeth of ȳ Father,) he shall testifie of me. And ye shall beare witnes also, because ye haue bin with me from the beginning.

¶ All Saints day. The Collect.

ALmightie God, which hast knit together thy Elect in one communion and fellowship, in the mysticall Body of thy Sonne Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those vnspeakeable ioyes which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ, &c.

The Epistle. Apoc. 7.2.

BEhold, I Iohn saw another Angel ascend from the rising of the Sun, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels (to who power was giuen to hurt the earth and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and fourty and foure thousand of all ȳ tribes of the children of Israel. Of the tribe of Iuda were sealed twelue thousand. Of the

tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand. Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthalim were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand. Of ỹ tribe of Simeon were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand. Of ỹ tribe of Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand. After this I beheld, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the Seat, & before the Lambe, clothed with long white garments, and palmes in their hands, and cryed with a loud voyce, saying, Saluation be ascribed to him that sitteth vpon the Seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the Seat, and of the Elders, & the foure beasts, and fell before the Seat on their faces, and worshipped God, saying, Amen, blessing, and glory, and wisedome, and thanks, and honour, and power, and might, be vnto our God for euermore. Amen.

The Gospel. Matth. 5. 1.

IEsus seeing the people, went vp into a mountain, and when he was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are ỹ poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shal be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shalbe called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdom of heauen. Blessed are ye when men reuile you, and persecute you, & shall falsely say all maner of euill saying against you for my sake. Reioyce, and be glad, for great is your reward in heauen, for so persecuted they the Prophets ỹ were before you.

¶ The order for the administration of the Lords Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouer night, or else in the morning before the beginning of Morning prayer, or immediatly after.

And if any of those be an open & notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed, the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to come to the Lords Table, vntill he haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may thereby be satisfied which afore were offended, and that he haue recompensed the parties whom he hath done wrong vnto, or at the least, declare himselfe to be in full purpose so to doe, assoone as he conueniently may.

The same order shall the Curate vse with those betwixt whom he perceiueth malice & hatred to reigne, not suffering them to be partakers of the Lords Table, vntill he know them to be reconciled: and if one of the parties so at variance, bee content to forgiue from the bottome of his heart all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other party will not be perswaded to a godly vnitie, but remaine still in his frowardnes and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time, hauing a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancell, where Morning and Euening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

¶ THE COMMVNION.

OVr Father which art in heauen, Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs.

And

And lead vs not into temptation: but deliuer vs from euill. Amen.

ALmighty God, vnto whom all hearts be open, all desires knowne, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest rehearse distinctly all the ten Commandements, & the people kneeling, shall after euery Commandement aske God mercy for their transgression of the same after this sort.

Minister.

GOd spake these words, and said, I am the Lord thy God: Thou shalt haue none other Gods but me.

People. Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Minister. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: for I ỹ Lord thy God am a iealous God, & visit the sins of ỹ fathers vpon the children, vnto ỹ third & fourth generation of them ỹ hate me, & shew mercy vnto thousands in them that loue me, & keepe my Commandements.

People. Lord haue mercy vpon vs, &c.

Minister. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse, that taketh his Name in vaine.

People. Lord haue mercy vpon vs, &c.

Minister. Remember that thou keep holy the Sabbath day. Sixe dayes shalt ỹ labour and doe all that thou hast to do: but the seuenth day is the Sabbath of the Lord thy God; in it thou shalt doe no maner of worke, thou and thy sonne, and thy daughter, thy man-seruant, & thy maid-seruant, thy cattell, & the stranger that is within thy gates: For in sixe dayes the Lord made heauen & earth, the sea, and all that in them is, and rested the seuenth day: Wherefore the Lord blessed the seuenth day, and hallowed it.

People. Lord haue mercy vpon vs, &c.

Minister. Honour thy father and thy mother, that

that thy dayes may be long in the land which the Lord thy God giueth thee.

People. Lord haue mercy vpon vs, &c.

Minister. Thou shalt doe no murther.

People. Lord haue mercy vpon vs, &c.

Minister. Thou shalt not commit adultery.

People. Lord haue mercy vpon vs, &c.

Minister. Thou shalt not steale.

People. Lord haue mercy vpon vs, &c.

Minister. Thou shalt not beare false witnesse against thy neighbour.

People. Lord haue mercy vpon vs, &c.

Minister. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

People. Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Minister standing vp and saying,

¶ Let vs pray.

ALmighty God, whose Kingdome is euerlasting and power infinite, haue mercy vpon the whole Congregation, and so rule the heart of thy chosen seruant *Charles* our King and Gouernour, that he (knowing whose Minister he is) may aboue all things seeke thy honour and glory, and that wee his subiects (duely considering whose authority he hath) may faithfully serue, honour, and humbly obey him, in thee, & for thee, according to thy blessed Word & Ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth euer one God, world without end. Amen.

ALmighty and euerlasting God, we be taught by thy holy Word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisdome: we humbly beseech thee so to dispose and gouerne the heart of *Charles* thy seruant, our King and Gouernour, that in all his thoughts, words and workes, he may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace, & godlines:

Grant

Graunt this, O mercifull Father, for thy deare Sons ſake Ieſus Chriſt our Lord. Amen.

¶ *Immediatly after the Collects, the Miniſter ſhall reade the Epiſtle beginning thus.*

The Epiſtle written in the Chapter of

¶ *And the Epiſtle ended, he ſhall ſay the Goſpel, beginning thus.*

The Goſpel written in the Chapter of

¶ *And the Epiſtle and Goſpel being ended, ſhall be ſaid the Creed.*

I Beleeue in one God, the Father Almighty, Maker of heauen and earth, and of all things viſible and inuiſible: and in one Lord Ieſus Chriſt the onely begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one ſubſtance with the Father, by whom all things were made: who for vs men, and for our ſaluation came downe from heauen, and was incarnate by the holy Ghoſt of the Virgin Mary, and was made man, and was crucified alſo for vs vnder Pontius Pilate. He ſuffered and was buried, and the third day hee roſe againe according to the Scriptures, and aſcended into heauen, and ſitteth on the right hand of the Father. And he ſhall come againe with glory to iudge both the quicke and the dead: whoſe kingdome ſhall haue no end. And I beleeue in the holy Ghoſt, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Son together is worſhipped and glorified, who ſpake by the Prophets. And I beleeue one Catholike and Apoſtolike Church. I acknowledge one Baptiſme for the remiſſion of ſinnes. And I looke for the reſurrection of the dead, and the life of the world to come. Amen.

¶ *After the Creed, if there be no Sermon, ſhall follow one of the Homilies already ſet forth, or hereafter to be ſet forth by common authority.*

¶ *After ſuch Sermon, Homily, or exhortation, the Curate ſhall declare vnto the people, whether there be any holy dayes or faſting dayes the weeke following, & earneſtly exhort thē to remember the poore, ſaying one or more of theſe Sentences following, as he thinketh moſt conuenient by his diſcretion.*

Let

Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. *Matth.5.*

Lay not vp for your selues treasure vpon the earth, where the rust and moth doth corrupt, and where theeues breake thorow and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doth corrupt, and where theeues doe not breake thorow and steale. *Matth 6.*

Whatsoeuer ye would that men should doe vnto you, euen so doe vnto them: for this is the Law and the Prophets. *Matth.7.*

Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdom of heauen: but he that doth the will of my Father which is in heauen. *Matt.7.*

Zache stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure-fold. *Luke 19.*

Who goeth a warfare at any time of his owne cost? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? *1.Cor.9.*

If wee haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things? *1 Cor.9.*

Doe ye not know, that they which minister about holy things, liue of the sacrifice? and they which wait of ℣ Altar, are partakers with the Altar? Euen so hath the Lord also ordained, that they which preach ℣ Gospel, should liue of the Gospel. *1.Cor.9.*

He that soweth little, shall reape little: and he that soweth plenteously, shall reape plenteously. Let euery man doe according as hee is disposed in his heart, not grudging, or of necessity: For God loueth a cheerefull giuer. *2.Cor.9.*

Let him that is taught in the Word, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. *Gal.6.*

While we haue time, let vs doe good vnto all men, and specially vnto them that are of the houshold of faith. *Gal.6.*

Godlinesse is great riches, if a man bee content with

with that he hath: for we brought nothing into the world, neither may we cary any thing out. 1. *Tim.* 6.

Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life. 1. *Tim.* 6.

God is not vnrighteous, that he will forget your works & labor ℣ proceedeth of loue, which loue ye haue shewed for his Names sake, which haue ministred vnto the Saints, and yet do minister. *Heb.* 6.

To doe good, and to distribute forget not, for with such sacrifices God is pleased. *Heb.* 13.

Whoso hath this worlds good, & seeth his brother haue need, & shutteth vp his compassion from him, how dwelleth the loue of God in him? 1 *John* 3.

Giue almes of thy goods, & turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee. *Tob.* 4.

Be mercifull after thy power: if thou hast much, giue plenteously. If ℣ hast little, doe thy diligence gladly to giue of ℣ little: for so gatherest thou thy selfe a good reward in the day of necessity. *Tob.* 4.

He that hath pity vpon ℣ poore, lendeth vnto the Lord: and looke what he layeth out, it shall bee paid him againe. *Pro.* 19.

Blessed bee the man that prouideth for the sick and needy: the Lord shall deliuer him in the time of trouble. *Psal.* 41.

℣ *Then shal the Church-wardens, or some other by them appointed, gather the deuotion of the people and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman shall pay to the Curate, the due and accustomed offerings. After which done, the Minister shall say;*

¶ Let vs pray for the whole state of Christs Church militant here on earth.

℣ *If there be no almes giuen to the poore, then shal the words (of accepting our almes) be left out vnsaid*

ALmighty and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thanks for all men: we humbly beseech thee most mercifully (*to accept*

our almes, and) to receiue these our prayers, which we offer to thy diuine Maiesty, beseeching thee to inspire continually the vniuersall Church with the Spirit of truth, vnity, & concord: and grant that all they that doe confesse thy holy Name, may agree in the trueth of thy holy Word, and liue in vnity, and godly loue. We beseech thee also to saue & defend all Christian Kings, Princes, and Gouernours, and specially thy seruant *Charles*, our King, that vnder him wee may be godly and quietly gouerned: and grant vnto his whole Counsell, & to all that be put in authority vnder him, that they may truly and indifferently minister iustice, to ỹ punishment of wickednes & vice, and to the maintenance of Gods true religion & vertue. Giue grace (O heauenly Father) to all Bishops, Pastors, and Curates, that they may both by their life & doctrine, set forth thy true and liuely Word, and rightly and duely administer thy holy Sacraments: & to all thy people giue thy heauenly grace: & specially to this Congregation here present, that with meek heart & due reuerence they may heare and receiue thy holy Word, truly seruing thee in holines & righteousnes all the dayes of their life. And we most humbly beseech thee of thy goodnes, O Lord, to cõfort & succour all them which in this transitory life be in trouble, sorrow, need, sickenes, or any other aduersity: Grant this, O Father, for Iesus Christs sake, our only Mediatour & Aduocate.

¶ Then shall follow this Exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearely beloued brethren) to feede at the Lords Supper, vnto ỹ which in Gods behalfe I bid you all ỹ be here present, & beseech you for ỹ Lord Iesus Christs sake, that ye wil not refuse to come thereto, being so louingly called and bidden of God himselfe. Ye know how grieuous and vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kind of prouision, so that there lacketh nothing, but the guests to sit down, and yet they which be called (without any cause) most vnthankefully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great iniury and

wrong

wrong done vnto him? Wherefore, most dearely beloued in Christ, take ye good heed, lest ye, withdrawing your selues frō this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly busines: but such excuses be not so easily accepted & allowed before God. If any man say; I am a grieuous sinner, and therfore am afraid to come: Wherfore then do you not repent & amend? When God calleth you, be you not ashamed to say, you will not come? when you should return to God, wil ye excuse your selues and say, That you be not ready? Consider earnestly with your selues, how little such fained excuses shall auaile before God. They ỹ refused ỹ Feast in the Gospel, because they had bought a farme, or would try their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly Feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you, as you loue your own saluation, ỹ ye wil be partakers of this holy Communion. And as ỹ Son of God did vouchsafe to yeeld vp his soule by death vpon the crosse for your health: euen so it is your duty to receiue ỹ Cōmunion together in ỹ remēbrance of his death, as he himselfe cōmanded. Now if you will in no wise thus do, consider ẅ your selues how great iniury you do vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas ye offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, ỹ vnto this vnkindnes ye will not adde any more: ẅ thing ye shall do, if ye stand by as gazers & lookers on thē that do communicate, & be not partakers of the same your selues. For what thing can this be accounted else thē a further contempt & vnkindnes vnto God? Truly it is a great vnthankfulnes to say nay, when ye be called: but ỹ fault is much greater, when men stand by, and yet wil neither eat nor drink this holy cōmunion with other. I pray you, what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye & eat, Take & drink ye all of this, doe this in remembrance of me. With what

face

face then, or with what countenance shall ye heare these words? what wil this be else, but a neglecting, a despising, & mocking of the Testament of Christ? Wherfore rather then ye should so doe, depart you hence, and giue place to them that bee godly disposed. But when you depart, I beseech you ponder with your selues from whom ye depart. Ye depart from the Lords Table, yee depart from your brethren, and from the banquet of most heauenly food. These things if yee earnestly consider, yee shall by Gods grace returne to a better minde: for the obtaining whereof, wee shall make our humble petitions while we shall receiue the holy Communion.

¶ And sometimes shall this be said also at the discretion of the Curate.

DEarely beloued, forasmuch as our duty is to render to Almighty God our heauenly Father most hearty thanks, for ỹ he hath giuen his Son our Sauiour Iesus Christ, not only to die for vs, but also to be our spiritual food & sustenance, as it is declared vnto vs, as well by Gods Word, as by ỹ holy Sacrament of his blessed body and blood, the which being so comfortable a thing to them ẅ receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duty is to exhort you to consider the dignity of the holy mystery, and ỹ great peril of ỹ vnworthy receiuing therof, & so to search & examine your own cõsciences, as you should come holy and cleane to a most godly and heauenly Feast, so that in no wise you come, but in the mariage garment required of God in holy Scripture, & so come and be receiued as worthy partakers of such an heauenly Table. The way and meanes thereto is, first to examine your liues and conuersation by the rule of Gods Commandements, and wherein soeuer ye shall perceiue your selues to haue offended, either by wil, word, or deed, there bewaile your own sinful liues, & confesse your selues to Almighty God, ẅ full purpose of amendment of life. And if ye shall perceiue your offences to be such as be not only against God, but also against your neighbors: then ye shal reconcile your selues vnto them, ready to make restitutiõ and satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you

to

so any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenes of your offences at Gods hand: for otherwise the receiuing of the holy Communion doth nothing else but increase your damnation. And because it is requisite ỹ no man should come to ỹ holy Communion, but ẅ a ful trust in Gods mercy, & with a quiet conscience: therefore if there be any of you, which by ỹ meanes aforesaid cannot quiet his own conscience, but requireth further cõfort or counsell, then let him come to me, or some other discreet and learned minister of Gods word, & open his griefe, ỹ he may receiue such ghostly counsel, aduice, & cõfort: as his conscience may be relieued, and ỹ by the ministery of Gods word he may receiue comfort, & the benefit of absolution, to the quieting of his conscience, and auoiding of all scruple & doubtfulnesse.

¶ *Then shall the Priest say this exhortation.*

DEarely beloued in the Lord, ye ỹ mind to come to the holy Communion of the body and blood of our Sauiour Christ, must consider what S. Paul writeth to ỹ Corinthians, how he exhorteth all persons diligently to try & examine themselues before they presume to eat of that bread & drinke of that cup. For as the benefit is great, if with a true penitent heart and liuely faith we receiue that holy Sacrament: (For then we spiritually eat the flesh of Christ, & drink his blood: then we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great if we receiue the same vnworthily: for then we be guilty of the body and blood of Christ our Sauiour, we eat and drinke our owne damnation, not considering the Lords body: we kindle Gods wrath against vs, we prouoke him to plague vs with diuers diseases, and sundry kinds of death. Therfore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or enuy, or in any other grieuous crime, bewaile your sins, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as he entred into Iudas, and fill you ful of all iniquities, & bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that ye bee not iudged

of

of the Lord. Repent you truly for your sins past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charity with all men, so shall yee bee meet partakers of those holy mysteries. And aboue all things ye must giue most humble and hearty thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Sauiour Christ, both God and man, who did humble himselfe, euen to the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that hee might make vs the children of God, and exalt vs to euerlasting life. And to the end that wee should alway remember the exceeding great loue of our Master, and onely Sauiour Iesus Christ thus dying for vs, and the innumerable benefits which by his precious blood-shedding he hath obtained to vs: hee hath instituted and ordained holy mysteries as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thanks, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life. Amen.

¶ *Then shall the Priest say to them that come to receiue the holy Communion,*

YOu that doe truely and earnestly repent you of your sinnes, and be in loue and charity with your neighbours, and intend to leade a new life, following the Commandements of God, & walking from henceforth in his holy wayes: draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this Congregation heere gathered together in his holy name, meekely kneeling vpon your knees.

¶ *Then shall this generall confession be made in the name of all those that are minded to receiue the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.*

ALmighty God, Father of our Lord Iesus Christ, Maker of all things, Iudge of all men, we know-

knowledge and bewaile our manifold sinnes and wickednes, which we from time to time most grieuously haue committed by thought, word, and deed, against thy diuine Maiesty, prouoking most iustly thy wrath and indignation against vs: we doe earnestly repent, & be heartily sorry for these our misdoings, the remembrance of them is grieuous vnto vs, the burthen of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy Son our Lord Iesus Christs sake, forgiue vs all that is past, and grant that we may euer hereafter serue and please thee in newnesse of life, to the honour & glory of thy Name, through Iesus Christ, &c.

¶ Then shal the Priest, or the Bishop (being present) stand vp, & turning himselfe to the people say thus.

ALmighty God, our heauenly Father, who of his great mercy hath promised forgiuenes of sins to all them which with hearty repentance, and true faith turne vnto him: haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnes, & bring you to euerlasting life, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest also say,

Heare what comfortable words our Sauiour Christ saith to all that truly turne vnto him. Come vnto me all ye that trauaile and be heauy laden, and I will refresh you. So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleeue in him, should not perish, but haue life euerlasting.

Heare also what S. Paul saith. This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

Heare also what S. Iohn saith. If any man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

¶ After which the Priest shall proceed, saying,

Lift vp your hearts.

Answ. We lift them vp vnto the Lord.

Priest. Let vs giue thankes vnto our Lord God.

Answ. It is meet and right so to doe.

Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places, giue thanks vnto thee, O Lord, holy Father, Almighty, euerlasting God.

¶ Here

¶ Here shall follow the proper Preface, according to the time; if there be any specially appointed: or else immediately shall follow,

Therefore with Angels and Archangels, &c.

¶ Proper Prefaces.

¶ Vpon Christmasse day, and seuen dayes after.

BEcause thou didst giue Iesus Christ thine onely Sonne to be borne as this day for vs, who by the operation of the holy Ghost, was made very man of the substance of the Virgin Mary his mother, and that without spot of sinne, to make vs cleane from all sinne. Therefore with Angels, &c.

¶ Vpon Easter day, and seuen dayes after.

BVt chiefly are wee bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for he is the very Paschall Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlasting life. Therefore with Angels, &c.

¶ Vpon Ascension day, and seuen dayes after.

THrough thy most dearely beloued Sonne Iesus Christ our Lord, who after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended vp into heauen to prepare a place for vs, that where hee is, thither might we also ascend, and reigne with him in glory. Therefore with Angels, &c.

¶ Vpon Whitsunday, and sixe dayes after.

THrough Iesus Christ our Lord, according to whose most true promise the holy Ghost came downe this day from heauen with a sudden great sound, as it had bin a mighty wind, in the likenesse of fiery tongues, lighting vpon the Apostles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnes, with feruent zeale, constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Vpon the feast of Trinity only.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places giue

thankes

thankes vnto thee, O Lord, Almighty and euerlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which wee beleeue of the glory of the Father, the same we beleeue of the Sonne, and of the holy Ghost, without any difference, or inequality: Therefore with Angels, &c.

¶ After which Prefaces shall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Priest kneeling downe at Gods board, say in the Name of all them that shall receiue the Communion this prayer following.

WE doe not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousnesse, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crumbes vnder thy Table: but thou art the same Lord, whose property is alwayes to haue mercy: Grant vs therefore, gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may bee made cleane by his body, and our soules washed through his most precious blood, and that wee may euermore dwell in him, and he in vs. Amen.

¶ Then the Priest standing vp shal say as followeth.

ALmighty God, our heauenly Father, which of thy tender mercy diddest giue thine onely Sonne Iesus Christ, to suffer death vpon the Crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetuall memory of that his precious death, vntill his comming againe: heare vs, O mercifull Father, we beseech thee, and grant, that we receiuing these thy creatures of bread and wine according to thy Son our Sauiour Iesus Christs holy institution, in remembrance of his death and passion,

may

may be partakers of his moſt bleſſed body & blood, who in the ſame night that he was betrayed, tooke bread, & when he had giuen thanks, he brake it, and gaue it to his diſciples, ſaying, Take, eat, this is my body which is giuen for you: doe this in remembrance of me. Likewiſe after ſupper he tooke the cup, and when he had giuen thankes, he gaue it to them, ſaying, Drinke ye all of this, for this is my blood of the new Teſtament, which is ſhed for you and for many, for the remiſſion of ſinnes: doe this as oft as ye ſhall drinke it in remembrance of me.

¶ Then ſhall the Miniſter firſt receiue the Communion in both kinds himſelfe, and next deliuer it to other Miniſters (if any bee there preſent) that they may helpe the chiefe Miniſter, and after to the people in their hands kneeling. And when he deliuereth the bread, he ſhall ſay,

The body of our Lord Ieſus Chriſt, which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eate this in remembrance that Chriſt died for thee, and feed on him in thine heart by faith with thankeſgiuing.

And the Miniſter that deliuereth the cup ſhall ſay,

The blood of our Lord Ieſus Chriſt, which was ſhed for thee, preſerue thy body & ſoule into euerlaſting life: and drinke this in remembrance that Chriſts blood was ſhed for thee, and be thankfull.

¶ Then ſhall the Prieſt ſay the Lords prayer, the people repeating after him euery petition. After ſhall be ſaid as followeth.

O Lord and heauenly Father, wee thy humble ſeruants, entirely deſire thy Fatherly goodnes, mercifully to accept this our ſacrifice of praiſe and thankſgiuing, moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Ieſus Chriſt, and through faith in his blood, we, and all thy whole Church, may obtaine remiſſion of our ſinnes, and all other benefits of his paſſion. And here wee offer and preſent vnto thee, O Lord, our ſelues, our ſoules and bodies, to bee a reaſonable, holy, & liuely ſacrifice vnto thee, humbly beſeeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vn-

worthy, thorow our manifold ſins, to offer vnto thee any ſacrifice: yet we beſeech thee to accept this our bounden duty and ſeruice, not weighing our merits, but pardoning our offences, through Ieſus Chriſt our Lord, by whom, and with whom in the vnity of the holy Ghoſt, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

ALmighty and euerliuing God, we moſt heartily thanke thee, for that thou doſt vouchſafe to feed vs, which haue duly receiued thoſe holy myſteries, with ¶ ſpirituall food of ¶ moſt precious body and blood of thy Son our Sauiour Ieſus Chriſt, and doeſt aſſure vs thereby of thy fauor and goodneſſe toward vs, and that we bee very members incorporate in thy myſticall body, which is ¶ bleſſed company of all faithfull people, and be alſo heires through hope of thy euerlaſting Kingdome, by the merits of the moſt precious death & paſſion of thy deare Sonne: We now moſt humbly beſeech thee, O heauenly Father, ſo to aſsiſt vs with thy grace, that we may continue in that holy fellowſhip, and doe all ſuch good works as thou haſt prepared for vs to walke in, through Ieſus Chriſt our Lord, to whom with thee and the holy Ghoſt, be all honour and glory, world without end. Amen.

¶ Then ſhall be ſaid or ſung.

GLory be to God on high, and in earth peace, good will towards men. We praiſe thee, wee bleſſe thee, wee worſhip thee, we glorifie thee, we giue thankes to thee for thy great glory, O Lord God, heauenly King, God the Father Almighty, O Lord, the onely begotten Son Ieſu Chriſt, O Lord God, Lambe of God, Son of the Father, that takeſt away the ſinnes of the world, haue mercy vpon vs. Thou that takeſt away the ſinnes of the world, haue mercy vpon vs. Thou that takeſt away the ſins of ¶ world, receiue our prayer. Thou that ſitteſt at the right hand of God the Father, haue mercy vpon vs. For thou onely art holy, thou onely art the Lord, thou onely, O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the Father. Amen.

Then the Prieſt or Biſhop, if he be preſent ſhall let them depart with this bleſſing.

The

THe peace of God which passeth all vnderstanding, keepe your hearts and mindes in the knowledge and loue of God, and of his Son Iesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

Collects to be said after the Offertory when there is no Communion, euery such day one. And the same may be said also as often as occasion shall serue, after the Collects either of morning and euening prayer, Communion, or Letany, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants, towards the attainement of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

O Almighty Lord & euerlasting God, vouchsafe we beseech thee, to direct, sanctifie & gouerne both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commandements, that through thy most mighty protection, both here and euer, we may be preserued in body and soule, through our Lord and Sauiour Iesus Christ. Amen.

GRant, we beseech thee, Almighty God, that the words which we haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord. Amen.

PReuent vs, O Lord, in all our doings with thy most gracious fauour, and further vs with thy continuall helpe, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Iesus Christ our Lord. Amen.

ALmighty God the fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking: wee beseech thee to haue compassion vpon our infirmities, and those things, which for our vnworthinesse wee dare not,

and for our blindneſſe we cannot aſke, vouchſafe to giue vs, for the worthineſſe of thy Sonne Ieſus Chriſt our Lord. Amen.

ALmighty God, which haſt promiſed to heare the petitions of them that aſke in thy Sonnes Name, we beſeech thee, mercifully to encline thine eares to vs, that haue made now our prayers and ſupplications vnto thee, & grant that thoſe things which wee haue faithfully aſked according to thy will, may effectually be obtained to the reliefe of our neceſſity, and to the ſetting forth of thy glory, through Ieſus Chriſt our Lord. Amen.

Vpon the holy dayes (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for the whole eſtate of Chriſts Church militant here in earth) and one or more of theſe Collects before rehearſed, as occaſion ſhall ſerue.

And there ſhall be no celebration of the Lords Supper, except there bee a good number to Communicate with the Prieſt, according to his diſcretion.

And if there be not about twenty perſons in the Pariſh, of diſcretion to receiue the Communion, yet there ſhall be no Communion, except foure or three at the leaſt Communicate with the Prieſt.

And in Cathedrall or Collegiate Churches, where bee many Prieſts and Deacons, they ſhall all receiue the Communion with the Miniſter, euery Sunday, at the leaſt, except they haue a reaſonable cauſe to the contrary.

And to take away the ſuperſtition which any perſon hath or might haue in the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is vſuall to be eaten at the Table with other meats, but the beſt and pureſt Wheate bread that conueniently may be gotten. And if any of the Bread and Wine remaine, the Curate ſhall haue it to his owne vſe.

The Bread and Wine for the Communion ſhalbe prouided by the Curate and Church-wardens, at the charges of the Pariſh, and the Pariſh ſhall bee diſcharged of ſuch ſummes of money, or other duties, which hitherto they haue payd for the ſame by order of their houſes euery Sunday.

And note, that euery Pariſhioner ſhall Communicate

at

at the leaſt three times in the yeere, of which Eaſter is bee one, and ſhall alſo receiue the Sacraments, and other Rites, according to the order in this Booke appointed. And yeerely at Eaſter enery Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him all Eccleſiaſticall duties, accuſtomably due then, and at that time to bee paid.

¶ The adminiſtration of Baptiſme to be vſed in the Church.

IT appeareth by ancient Writers that the Sacrament of Baptiſme in the old time was not commonly miniſtred, but at two times in the yeere; At Eaſter and Whitſuntide: At which times it was openly miniſtred in the preſence of all the Congregation: which cuſtome now being growen out of vſe (although it cannot for many conſiderations bee well reſtored againe) it is thought good to follow the ſame, as neere as conueniently may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be adminiſtred, but vpon Sundayes, and other holy dayes, when the moſt number of people may come together, as well for that the congregation there preſent may teſtifie the receiuing of them that bee newly baptized, into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, euery man preſent may be put in remembrance of his owne profeſſion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue: Neuertheleſſe (if neceſſity ſo require) children may at all times be baptized at home.

When there are children to bee baptized vpon the Sunday or holy day, the Parents ſhall giue knowledge ouer night, or in the morning afore the beginning of Morning Prayer, to the Curate. And then the Godfathers, Godmothers, and people with the children muſt bee ready at the Font, either immediatly after the laſt Leſſon at Morning Prayer, or elſe immediatly after the laſt Leſſon at Euening Prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized, or no. If they anſwere, No, then ſhall the Prieſt ſay this.

DEarely beloued, forasmuch as all men bee conceiued and borne in sinne, and that our Sauiour Christ saith, None can enter into the kingdome of God, except he be regenerate and borne a new of water and of the holy Ghost, I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercy he will grant to these children that thing which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

¶ *Then shall the Priest say,*

¶ Let vs pray.

ALmighty and euerlasting God, which of thy great mercy didst saue Noe and his family in the Arke from perishing by water, and also didst safely leade the children of Israel thy people thorow the red Sea, figuring thereby thy holy Baptisme: and by the Baptisme of thy welbeloued Sonne Iesus Christ, didst sanctifie the flood Iordan, and all other waters to the mysticall washing away of sinne: wee beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may bee receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull, through hope, and rooted in charity, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord. Amen.

ALmighty and immortall God, the aide of all that need, the helper of all that flee to thee for succour, the life of them that beleeue, and the resurrection of the dead: wee call vpon thee for these infants, that they comming to thy holy Baptisme, may receiue remission of their sinnes by spirituall regeneration. Receiue them (O Lord) as thou hast promised by thy welbeloued Sonne, saying, Aske, and you shall haue: seeke, and you shall finde: knocke, and it shall be opened vnto you. So

giue

giue now vnto vs that aſke: let vs that ſeek, finde: open the gate vnto vs that knocke: that theſe infants may enioy the euerlaſting benediction of thy heauenly waſhing, and may come to the eternall kingdome, which thou haſt promiſed by Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt ſay,*

Heare the words of the Goſpel written by Saint Marke in the tenth Chapter.

AT a certaine time they brought children to Chriſt, that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Ieſus ſaw it, he was diſpleaſed, and ſaid vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verely I ſay vnto you, Whoſoeuer doth not receiue the kingdome of God as a little childe, he ſhall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this briefe exhortation vpon the words of the Goſpel.*

FRiends, you heare in this Goſpel the words of our Sauiour Chriſt, that hee commanded the children to be brought vnto him, how hee blamed thoſe that would haue kept them from him, how hee exhorted all men to follow their innocency. You perceiue how by his outward geſture & deed he declared his good will toward them, for he imbraced them in his armes, hee laid his hands vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue that he will likewiſe fauourably receiue theſe preſent infants, that he will embrace them with the armes of his mercy, that he will giue vnto them the bleſſing of eternall life, and make them partakers of his euerlaſting kingdome. Wherefore we being thus perſwaded of the good will of our heauenly Father towards theſe infants declared by his Son Ieſus Chriſt, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy Baptiſme, let vs faithfully and deuoutly giue thankes vnto him, and ſay,

ALmighty and euerlasting God, heauenly Father, we giue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee, increase this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to these infants, that they may bee borne againe, and bee made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ *Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.*

WElbeloued friends, yee haue brought these children here to be baptized, ye haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their sinnes, to giue them the kingdome of heauen and euerlasting life. Yee haue heard also, that our Lord Iesus Christ hath promised in his Gospel, to grant all these things that ye haue prayed for: which promise he for his part wil most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their sureties, that they will forsake the deuill and all his workes, and constantly beleeue Gods holy word, and obediently keepe his Commandements.

¶ *Then shall the Priest demand of the Godfathers and Godmothers these questions following.*

DOest thou forsake the deuill and all his workes, the vaine pompe and glory of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answere. I forsake them all.

Minister.

Doest thou beleeue in God ¶ Father Almighty, Maker of heauen and earth? And in Iesus Christ his onely begotten Son our Lord? and that he was conceiued by the holy Ghost, borne of the Virgine Mary, that he suffered vnder Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise againe the third day, that he ascended

ascended into heauen, & sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world to iudge the quicke and the dead? And dost thou beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and euerlasting life after death?

Answere. All this I stedfastly beleeue.

Minister. Wilt thou be baptized in this faith?

Answere. That is my desire.

¶ *Then shall the Priest say,*

O Mercifull God, grant that the old Adam in these children may bee so buried, that the new man may be raised vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit may liue and grow in them. Amen.

Grant that they may haue power and strength to haue victory, and to triumph against the deuill, the world, and the flesh. Amen.

Grant that whosoeuer is here dedicated to thee by our Office and Ministery, may also bee endued with heauenly vertues, and euerlastingly rewarded through thy mercy, O blessed Lord God, who dooest liue and gouerne all things, world without end. Amen.

ALmighty euerliuing God, whose most dearely beloued Son Iesus Christ, for the forgiuenesse of our sinnes, did shed out of his most precious side both water and blood, and gaue commandement to his Disciples, that they should goe teach all nations, and baptize them, in the Name of the Father, the Son, and of the holy Ghost: Regard, we beseech thee, the supplications of thy Congregation, and grant that all thy seruants which shall be baptized in this water, may receiue the fulnes of thy grace, and euer remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

¶ *Then the Priest shall take the child in his hands, and aske the name: and naming the childe shall dip it in the water, so it be discreetly and warily done, saying,*

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ *And if the childe be weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſaid words.*

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ *Then the Prieſt ſhall make a Croſſe vpon the childes forehead, ſaying,*

WEe receiue this child into the Congregation of Chriſts flocke, and do ſigne him with the ſigne of the Croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the world, and the deuill, and to continue Chriſts faithfull ſouldier and ſeruant vnto his liues end. Amen.

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearely beloued brethren, that theſe children be regenerate, & grafted into the body of Chriſts Congregation, let vs giue thankes vnto God for theſe benefits, & with one accord make our prayers vnto Almighty God, that they may lead the reſt of their life according to this beginning.

¶ *Then ſhall be ſaid,*

Our Father which art in heauen, &c.

¶ *Then ſhall the Prieſt ſay,*

WEe yeeld thee hearty thankes, moſt mercifull Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beſeech thee to grant, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the old man, and vtterly aboliſh the whole body of ſin, that as hee is made partaker of the death of thy Sonne, ſo he may be partaker of his reſurrection: ſo that finally, with the reſidue of thy holy Congregation, he may be inheritour of thine euerlaſting kingdome, through Chriſt our Lord. Amen.

¶ *At the laſt end, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this Exhortation following.*

Foraſmuch

FOrasmuch as these children haue promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember, that it is your parts & duties, to see that these infants be taught, so soone as they shall be able to learne, what a solemne vow, promise, and profession they haue made by you. And that they may know these things the better, yee shall call vpon them to heare Sermons, and chiefly you shall prouide, that they may learne the Creed, the Lords prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that these children may be vertuously brought vp to leade a godly and a Christian life, remembring alwayes, that Baptisme doth represent vnto vs our profession, which is, to follow the example of our Sauiour Christ, and to be made like vnto him, that as hee died and rose againe for vs, so should we which are baptized, die from sin, & rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

¶ *The Minister shall command that the children be brought to the Bishop to be confirmed of him so soone as they can say in their vulgar tongue, the Articles of the faith, the Lords prayer, and the ten Commandements, and be further instructed in the Catechisme set foorth for that purpose, accordingly as it is there expressed.*

¶ Of them that are to be baptized in priuate houses in time of necessity, by the Minister of the Parish, or any other lawfull Minister that can be procured.

THe *Pastors and Curats shall often admonish the people, that they deferre not the Baptisme of infants any longer then the Sunday, or other holy day next after the childe be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approoued.*

¶ *And*

And also they shall warne them, that without great cause and necessitie, they procure not their children to be baptized at home in their houses. And when great need shall compell them so to doe, then Baptisme shall be administred on this fashion.

First, let the lawfull Minister and them that be present, call vpon God for his grace, and say the Lords prayer, if the time will suffer. And then the childe being named by some one that is present, the said lawfull Minister shall dip it in water, or powre water vpon it, saying these words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And let them not doubt, but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized againe. But yet neuertheless, if the childe, which is after this sort baptized, doe afterward liue, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same Parish did himself baptize that child, the Congregation may be certified of the true forme of Baptisme by him priuately before vsed. Or if the child were baptized by any other lawfull Minister, that then the Minister of the Parish, where the child was borne or christened, shall examine and try whether the childe be lawfully baptized or no. In which case, if those that bring any childe to the Church, doe answere, that the same childe is already baptized, then shall the Minister examine them further, saying,

By whom was the childe baptized?

Who was present when the child was baptized?

And because some things essentiall to this Sacrament may happen to bee omitted through feare or haste in such times of extremity: therefore I demand further of you,

With what matter was the childe baptized?

With what words was the childe baptized?

Whether thinke you the childe to be lawfully and perfectly baptized?

And if the Minister shall find by the answeres of such as bring the child, that all things were done as they ought to be, then shall not he christen the Child

againe, but shall receiue him as one of the flocke of the true Christian people, saying thus,

I Certifie you, that in this case all is well done, & according to due order, concerning the baptizing of this child, which being borne in originall sin, and in the wrath of God, is now by the lauer of regeneration in Baptisme, receiued into the number of the children of God, and heires of euerlasting life. For our Lord Iesus Christ doth not deny his grace and mercy to such infants, but most louingly doth call them vnto him, as the holy Gospel doth witnesse to our comfort on this wise.

AT a certaine time they brought children vnto Christ, that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, whosoeuer doeth not receiue the kingdome of God as a little childe, he shall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shal make this exhortation vpon the words of the Gospel.

FRiends, you heare in this Gospel the words of our Sauiour Christ, that hee commanded the children to be brought vnto him, how hee blamed those that would haue kept them from him, how he exhorted all men to follow their innocency. Ye perceiue how by his outward gesture and deed he declared his good will toward them: for hee embraced them in his armes, hee laid his hands vpon them and blessed them. Doubt ye not therefore, but earnestly beleeue, that he hath likewise fauourably receiued this present infant, that he hath embraced him with the armes of his mercy, that he hath giuen vnto him the blessing of eternall life, and made him partaker of his euerlasting kingdome. Wherefore wee being thus perswaded of the good will of our heauenly Father, declared by his Son Iesus Christ towards this infant, let vs faithfully and deuoutly giue thankes vnto him, and say the prayer which the Lord himselfe taught, and in declaration

of

of our faith, let vs recite the Articles contained in our Creed.

¶ *Here the Minister with the Godfathers and Godmothers shall say,*

Our Father which art in heauen, &c.

¶ *Then shall the Priest demand the Name of the childe: which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

Doest thou in the name of this childe forsake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

A. I forsake them all.

M. Doest thou in the name of this childe professe this faith, to beleeue in God the Father Almighty, Maker of heauen and earth? And in Iesus Christ his onely begotten Son our Lord? And that he was conceiued by the holy Ghost, borne of the Virgin Mary, that hee suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence hee shall come againe at the end of the world, to iudge the quicke and the dead? And doe you in his Name beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sins, resurrection, and euerlasting life after death?

A. All this I stedfastly beleeue.

¶ Let vs pray.

ALmighty and euerlasting God, heauenly Father, we giue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: increase this knowledge, and confirme this faith in vs euermore. Giue thy holy Spirit to this infant, that hee being borne againe, and being made heire of euerlasting saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the vnity of the same holy Spirit euerlastingly. Amen.

¶ *Then*

¶ *Then ſhall the Miniſter make this Exhortation to the Godfathers and Godmothers.*

FOraſmuch as this childe hath promiſed by you to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your part and duety, to ſee that this infant be taught, ſo ſoone as he ſhall be able to learne, what a ſolemne vow, promiſe, and profeſſion he hath made by you. And that hee may know theſe things the better, yee ſhall call vpon him to heare Sermons, and chiefly you ſhall prouide that he may learne the Creed, the Lords prayer, and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that this childe may be vertuouſly brought vp, to leade a godly and a Chriſtian life, remembring alway that Baptiſme doeth repreſent vnto vs our profeſſion, which is to follow the example of our Sauiour Chriſt, and be made like vnto him, that as hee died and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe againe vnto righteouſnes, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlineſſe of liuing.

And ſo foorth, as in publike Baptiſme.

¶ *But if they which bring the infants to the Church, doe make ſuch vncertaine anſweres to the Prieſts queſtions, as that it cannot appeare that the childe was baptized with water,* In the Name of the Father, and of the Son, and of the holy Ghoſt, (*which are eſſentiall parts of Baptiſme*) *then let the Prieſt baptize it in forme aboue written, concerning publike Baptiſme, ſauing that at the dipping of the childe in the Font, he ſhall vſe this forme of words.*

If thou be not already baptized, N. I baptize thee *In the Name of the Father, and of the Sonne, and of the holy Ghoſt.* Amen.

¶ The

¶ The order of confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith, according to the Catechisme following.

TO the end that Confirmation may be ministred to the more edifying of such as shall receiue it (according to S. Pauls doctrine, who teacheth, that all things should bee done in the Church, to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lords Prayer, and the ten Commandements, and can also answere to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion appose them in. And this order is most conuenient to bee obserued for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same: and also promise that by the grace of God, they will euermore endeauour themselues faithfully to obserue and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as Confirmation is ministred to them that bee baptized, that by imposition of hands and prayer, they may receiue strength and defence against all temptations to sinne, and the assaults of the world and the deuill, it is most meet to be ministred when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs religion, should openly professe their owne faith and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall

shall come to children by deferring of their Confirmation, he shall know for truetth, that it is certaine by Gods Word, that children being baptized, haue all things necessary for their saluation, and be vndoubtedly saued.

¶ A Catechisme, that is to say, An instruction to be learned of euery Childe, before he be brought to be confirmed *by the Bishop.*

Question. WHat is your name?

Answere. N. or M.

Q. Who gaue you this name?

A. My Godfathers and Godmothers, in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritour of the kingdome of heauen.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name. First, that I should forsake the deuill and all his workes, the pompes and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeue all the Articles of the Christian Faith. And thirdly, that I should keepe Gods holy Will and Commandements, and walke in the same all the dayes of my life.

Q. Doest thou not thinke that thou art bound to beleeue, and to do as they haue promised for thee?

A. Yes verely, and by Gods help so I will. And I heartily thanke our heauenly Father, that he hath called me to this state of saluation, thorow Iesus Christ our Sauiour, and I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Q. Rehearse the Articles of thy beliefe.

Answere.

I Beleeue in God the Father Almighty, Maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day hee rose againe

from

from the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty: from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Q. What doest thou chiefly learne in these Articles of thy beliefe?

A. First, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me, and all mankinde.

Thirdly in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Q. You said that your Godfathers & Godmothers did promise for you, that you should keepe Gods Commandements, Tell me how many there be?

A. Tenne.

Q. Which be they?

Answere.

THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

1 Thou shalt haue none other gods but me.

2 Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them. For I the Lord thy God am a iealous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

3 Thou shalt not take the Name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his Name in vaine.

4 Remember that thou keepe holy the Sabbath day. Six dayes shalt thou labour & do all that thou hast to do, but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou, and thy son, & thy daughter, thy manseruant,

seruant, & thy maid-seruant, thy cattel, & the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and hallowed it.

5 Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murder.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

Q. What doest thou chiefly learne by these Commandements?

A. I learne two things: my duty towards God, and my duety towards my neighbour.

Q. What is thy duety towards God?

A. My duety towards God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength: to worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy Name and his Word: and to serue him truely all the dayes of my life.

Q. What is thy duety towards thy neighbour?

A. My duety towards my neighbour is, to loue him as my selfe, and to doe to all men, as I would they should do vnto me. To loue, honour, and succour my father and mother. To honour and obey the King and his Ministers. To submit my selfe to all my Gouernours, Teachers, spirituall Pastours, and Masters. To order my selfe lowly & reuerently to all my betters. To hurt no body by word or deed. To bee true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill speaking, lying and slandering. To keepe my body in temperance, sobernesse and chastity. Not to couet nor desire other mens goods, but

but to learne and labour truely to get mine owne liuing, and to do my duety in that state of life vnto the which it shall please God to call me.

Q. My good childe, know this, that thou art not able to doe these things of thy selfe, nor to walke in the Commandements of God, and to serue him without his special grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answere.

OVr Father which art in heauen, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauē. Giue vs this day our daily bread. And forgiue vs our trespasses, as wee forgiue them ẏ trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

Q. What desirest thou of God in this prayer?

A. I desire my Lord God our heauenly Father, who is the giuer of all goodnes, to send his grace vnto me, and to all people, that wee may worship him, serue him, and obey him, as we ought to doe. And I pray vnto God, that he will send vs all things that be needful both for our soules and bodies, and that he will be mercifull vnto vs, and forgiue vs our sins, and that it will please him to sane and defend vs in all dangers ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemy, and from euerlasting death. And this I trust hee will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say; Amen. So be it.

Question.

HOw many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to saluation, that is to say, Baptisme, & the Supper of the Lord.

Q. What meanest thou by this word *sacrament*?

A. I meane an outward and visible signe, of an inward and spirituall grace, giuen vnto vs, ordained by Christ himselfe, as a meanes whereby we receiue the same, and a pledge to assure vs thereof.

Q. How many parts be there in a Sacrament?

A. Two: the outward visible signe, and the inward spirituall grace.

Q. What

Q. What is the outward visible signe, or forme in Baptisme?

A. Water, wherein the person baptized is dipped or sprinkled with it, *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

Q. What is the inward and spirituall grace?

A. A death vnto sin, and a new birth vnto righteousnesse: For being by nature borne in sin, and the children of wrath, wee are hereby made the children of grace.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin: and faith, whereby they stedfastly beleeue the promises of God, made to them in that Sacrament.

Q. Why then are infants baptized, when by reason of their tender age they cannot performe them?

A. Yes: they do performe them by their sureties, who promise and vow them both in their names: which when they come to age, themselues are bound to performe.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receiue thereby.

Q. What is the outward part or signe of the Lords Supper?

A. Bread and wine, which the Lord hath commanded to be receiued.

Q. What is the inward part, or thing signified?

A. The Body and Blood of Christ, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our soules, by the Body and Blood of Christ, as our bodies are by the bread and wine.

Q. What is required of them which come to the Lords Supper?

A. To examine themselues, whether they repent them truely of their former sinnes, stedfastly purposing to leade a new life, haue a liuely faith in Gods mercy through Christ, with a thankfull remem-

remembrance of his death, and be in charity with all men.

So soone as the children can say in their mother tongue the articles of the faith, the Lords prayer, the ten commandements, and also can answere to such questions of this short Catechisme as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be their Godfather, or Godmother, that euery child may haue a witnesse of his Confirmation. And the Bishop shall confirme them on this wise.

¶ Confirmation, or laying on of hands.

Minist. OVr helpe is in the Name of the Lord.
Answ. Which hath made heauen and earth.
Minist. Blessed be the Name of the Lord.
Answ Henceforth world without end.
Minist. Lord heare our Prayers.
Answ. And let our cry come vnto thee.

¶ Let vs pray.

ALmighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisedome and vnderstanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the spirit of thy holyfeare. Amen.

¶ *Then the Bishop shall lay his hand vpon euery child seuerally, saying,*

DEfend, O Lord, this child with thy heauenly grace, that he may continue thine for euer, and daily increase in thy holy Spirit more and more, vntill he come vnto thine euerlasting kingdome. Amen.

¶ *Then shall the Bishop say.*

¶ Let vs pray.

ALmighty and everliuing God, which makest vs both to will and to do those things that be good

good and acceptable vnto thy Maiesty, we make our humble supplications vnto thee, for these children, vpon whom (after the example of the holy Apostles) we haue laid our hands, to certifie them (by this signe) of thy fauour, and gracious goodnes toward them: let thy fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit euer be with them, and so lead them in the knowledge and obedience of thy Word, that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee, and the holy Ghost, liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus,

THe blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

¶ The Curate of euery parish, or some other at his appointment, shall diligently vpon Sundayes and Holidayes, halfe an houre before Euening song, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time will serue, and as he shall think conuenient, in some part of this Catechisme.

And all fathers, mothers, masters, and dames, shal cause their children, seruants and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, & obediently to heare and be ordered by the Curate, vntill such time that they haue learned all that is here appointed for thē to learne. And whensoeuer the Bishop shall giue knowledge for childrē to be brought before him to any conuenient place for their confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandements, and also how many of them can answere to the other questions contained in this Catechisme.

And there shall none be admitted to the holy Communion, vntill such time as he can say the Catechisme and be confirmed.

¶ The

¶ The forme of ſolemnization of Matrimonie.

FIrſt the Banes muſt be asked three ſeuerall Sundayes or Holy dayes, in the time of Seruice, the people being preſent, after the accuſtomed manner.

And if the perſons that ſhould be maried, dwell in diuers Pariſhes, the Banes muſt be asked in both Pariſhes: and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a certificate of the Banes being thrice asked, from the Curate of the other Pariſh.

At the day appointed for ſolemnization of Matrimony, the perſons to bee maried ſhall come into the body of the Church, with their friends and neighbours, and there the Prieſt ſhall ſay thus.

DEarely beloued friends, we are gathered together here, in the ſight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable eſtate, inſtituted of God in Paradiſe, in the time of mans innocency, ſignifying vnto vs the myſticall vnion that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to bee honourable among all men, and therefore is not to be enterpriſed nor taken in hand vnaduiſedly, lightly or wantonly, to ſatisfie mens carnall luſts and appetites, like bruit beaſts that haue no vnderſtanding, but reuerently, diſcreetly, aduiſedly, ſoberly, and in the feare of God, duely conſidering the cauſes for which Matrimony was ordained: One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praiſe of God. Secondly it was ordained for a remedie againſt ſinne, and to auoid fornication, that ſuch perſons as haue not the gift of continency, might marry, and keepe themſelues vndefiled members of Chriſts body. Thirdly, for the mutuall ſociety, help, and comfort that the one ought to haue of the other, both in proſperity, and aduerſity;

aduersity: into ſ which holy eſtate theſe two perſons preſent come now to be ioyned. Therefore if any man can ſhew any iuſt cauſe, why they may not lawfully be ioyned together, let him now ſpeake, or elſe hereafter for euer hold his peace.

¶ *And alſo ſpeaking vnto the perſons that ſhall be maried, he ſhall ſay,*

I Require and charge you, (as you will anſwere at the dreadfull day of iudgement, when the ſecrets of all hearts ſhal be diſcloſed) that if either of you doe know any impediment why yee may not bee lawfully ioyned together in Matrimony, that ye confeſſe it. For be ye well aſſured that ſo many as bee coupled together otherwiſe then Gods word doeth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ *At which day of mariage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and ſufficient ſureties with him to the parties, or elſe put in a caution to the full value of ſuch charges as the perſons to be maried doe ſuſtaine, I to prone his allegation: then the ſolemnization muſt bee deferred vnto ſuch time as the ſtruth be tried. If no impediment be alledged, then ſhall the Curate ſay vnto the man.*

NWilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy eſtate of Matrimony? Wilt thou loue her, comfort her, honour and keepe her in ſickneſſe and in health? and forſaking all other, keepe thee onely vnto her, ſo long as you both ſhall liue?

¶ *The man ſhall anſwere.*

I will.

¶ *Then ſhall the Miniſter ſay to the woman.*

NWilt thou haue this man to thy wedded husband, to liue together after Gods ordinance in the holy eſtate of Matrimony? Wilt thou obey him, and ſerue him, loue, honour and keepe him in ſickeneſſe and in health? and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue?

¶ *The woman ſhall anſwere,* I will.

¶ *Then shall the Minister say.*

Who giueth this woman to be married to this man?

¶ *And the Minister receiuing the woman at her fathers or friends hands, shal cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying,*

I. N. take thee N. to my wedded wife, to haue and to hold from this day forward, for better for worse, for richer, for poorer, in sickneſſe, and in health, to loue, and to cherish, till death vs depart, according to Gods holy Ordinance: and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say.*

I. N. take thee N. to my wedded husband, to haue and to hold, from this day forward, for better for worse, for richer, for poorer, in sickneſſe, and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy Ordinance: and thereto I giue thee my troth.

¶ *Then shall they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the Book, with the accustomed duty to the Minister and Clerk. And the Minister taking the Ring, shall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Minister, shall say,*

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say,*

¶ Let vs pray.

O Eternall God, Creatour and preseruer of all mankinde, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we bleſſe in thy Name, that as Isaac and Rebecca liued faithfully together, so these persons may surely performe & keep the vow & couenant betwixt them made, whereof this Ring giuen and receiued

is

is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest ioyne their right hands together, and say,*

Those whom God hath ioyned together, let no man put asunder.

¶ *Then shall the Minister speake vnto the people.*

Forasmuch as N. & N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company; and thereto haue giuen & pledged their troth either to other, & haue declared the same by giuing & receiuing of a ring, and by ioyning of hands, I pronounce that they be man and wife together, In the Name of the Father, of the Sonne, and of the holy Ghost. Amen.

¶ *And the Minister shall adde this blessing.*

God the Father, God the Sonne, God the holy Ghost, blesse, preserue and keepe you, the Lord mercifully w his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, y in the world to come you may haue life euerlasting. Amen.

¶ *Then the Minister or Clerkes, going to the Lords Table, shall say or sing this Psalme following.*

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall bea the fruitfull vine: vpon the wals of thy house.

Thy children like the Oliue branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Ierusalem in prosperity all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glorye be to the Father, &c.

As it was in the beginning, &c.

Or this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowne vpon the earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say,*

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a tower of strength.

Answere.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruants, and sowe the seed of eternall life in their mindes, that what soeuer in thy holy word they shall profitably learne, they may indeed fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants: that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ This prayer next following shalbe omitted, where the woman is past childe birth.

O Mercifull Lord, and heauenly Father, by whose gracious gift mankinde is increased: we beseech thee assist with thy blessing these two persons, that they may be both fruitfull in procreation of children, and also liue together so long in godly loue and honesty, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour; through Iesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man, (created after thine owne image and similitude) woman should take her beginning; and knitting them together didst teach, that it should neuer be lawfull to put asunder those, whom thou by Matrimony hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent mysterie, that in it is signified and represented the spirituall mariage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy word (as Christ did loue his Spouse the

Church, who gaue himselfe for it, louing and cherishing it, euen as his owne flesh) and also that this woman may bee louing and amiable vnto her husband as Rachel, wise as Rebekah, faithfull and obedient as Sarah, and in all quietnesse, sobriety, and peace, bee a follower of holy and godly matrons: O Lord blesse them both, and grant them to inherite thine euerlasting kingdome, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister say.

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage, powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel, shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared according to holy Scripture. Or if there bee no Sermon, the Minister shall reade thus that followeth.

ALl ye that be married, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doth say, as touching the duty of husbands towards their wiues, and wiues towards their husbands.

S. Paul in his Epistle to the Ephesians, the fifth Chapter, doth giue this commandement to all married men: Ye husbands loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that hee might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but y it should be holy and blamelesse. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall bee ioyned vnto his

wife,

wife, and they two shalbe one flesh. This mystery is great, but I speake of Christ, and of the Congregation. Neuertheleſſe, let euery one of you so loue his owne wife, euen as himselfe.

Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that be married. Ye men loue your wiues, and be not bitter vnto them.

Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, saith vnto them that are married: Yee husbands dwell with your wiues according to knowledge, giuing honour to the wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindered.

Hitherto ye haue heard the duty of the husband toward the wife: now likewise ye wiues heare and learne your duties toward your husbands, euen as it is plainly set forth in holy Scripture.

S. Paul in the forenamed Epistle to the Ephesians, teacheth you thus: Ye women, submit your selues vnto your owne husbands, as vnto the Lord: for the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauiour of the whole body. Therefore as the Church or Congregation is subiect vnto Christ, so likewise let the wiues also be in subiection vnto their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And in his Epistle to the Colossians, S. Paul giueth you this short lesson: Ye wiues submit your selues vnto your owne husbands, as it is conuenient in the Lord.

S. Peter also doth instruct you very godly, thus saying, Let wiues be subiect to their owne husbands, so that if any obey not the Word, they may be wonne without the Word, by the conuersation of the wiues, while they behold your chaste conuersation coupled with feare. Whose apparell let it not be outward with braided haire, and trimming about with gold, either in putting on of gorgeous apparell: but let the hid man which is in the heart be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this maner (in the old time) did the holy women which trusted in God, apparell

themselues, being subiect to their owne husbands, as Sara obeyed Abraham, calling him lord, whose daughters ye are made doing well, and not being dismayed with any feare.

¶ *The new married persons, the same day of their marriage, must receiue the holy Communion.*

¶ THE ORDER FOR THE visitation of the sicke.

¶ *The Priest entring into the sicke persons house, shall say,*

Peace be to this house, and to all that dwell in it.

¶ *When hee commeth into the sicke persons presence, he shall say, kneeling downe,*

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemy haue no aduantage of him.

Answere.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, O Lord, a strong tower.

Answere.

From the face of his enemy.

Minister.

Minister.

O Lord, heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visit, and relieue this thy seruant: Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

HEare vs almighty and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant, which is grieued with sicknes: visit him, O Lord, as thou didst visit Peters wiues mother, and the captaines seruant: So visit and restore to this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

DEarely beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse, and sicknesse. Wherefore whatsoeuer your sicknesse is, know you certainely that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it bee to try your patience for the example of other, and that your faith may bee found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endlesse felicity, or elseit bee sent vnto you, to correct and amend in you whatsoeuer doth offend the eyes of your heauenly Father: know ye certainely, that if you truly repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercy, for his deare Sonne Iesus Christ his sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ *If the person visited be very sicke, then the Curate may end his exhortation in this place.*

Take therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth euery son which he receiueth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What son is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are ye bastards and not children. Therefore seeing that when our carnal fathers do correct vs, we reuerently obey them: shall we not now much rather be obedient to our spirituall Father, and so liue? And they for a few dayes doe chastise vs after their owne pleasure: but he doth chastise vs for our profit, to the intent he may make vs partakers of his holines. These words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiuing beare our heauenly Fathers correction, whensoeuer by any maner of aduersity it shall please his gracious goodnesse to visit vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ by suffering patiently aduersities, troubles, and sicknesses. For he himselfe went not vp to ioy, but first he suffered paine, he entred not into his glory, before he was crucified. So truly our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life, is gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Now therefore taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the Name of God to remember the profession which you made vnto God in your Baptisme. And forasmuch as after this life there is account to be giuen to the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state both toward God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercy at our heauenly Fathers hand for Christs sake, and not be accused and condemned in that fearefull Iudge-

ment,

ment. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus.

Doest thou beleeue in God the Father Almighty, Maker of heauen and earth? &c. As it is in Baptisme.

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he hath done iniury or wrong to any man, that he make amends to the vttermost of his power. And if he haue not afore disposed his goods, let him then make his Will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his Executors. But men must bee oft admonished, that they set an order for their temporall goods and lands, when they be in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget nor omit to moone the sicke person (and that most earnestly) to liberality towards the poore.

Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any weighty matter. After which confession the Minister shall absolue him after this sort.

OVr Lord Iesus Christ, who hath left power to his Church to absolue all sinners, which truely repent, and beleeue in him, of his great mercy forgiue thee thine offences: and by his authority committed to me, I absolue thee from all thy sins: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And then shall the Minister say this Collect following.

¶ Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truly repent, that thou remem-

remembrest them no more, open thine eie of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him (most louing Father) whatsoeuer hath beene decayed by the fraud and malice of the deuill, or by his owne carnall will and frailenesse: preserue and continue this sicke member in the vnitie of the Church; consider his contrition, accept his teares, asswage his paine, as shall be seene to thee most expedient for him. And for as much as he putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued Sonne Iesus Christ. Amen.

¶ Then shall the Ministar say this Psalme.

In te Domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me and deliuer me in thy righteousnesse, incline thine eare vnto me and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I beene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me, and they that lay wait for my soule, take their counsell together, saying; God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God, haste thee to helpe me.

Let them be confounded and perish, that are against

gainst my soule: let them be couered with shame and dishonour that seeke to doe me euill.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am gray-headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse (O God) is very high, and great things are they, that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet didst thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnes (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Adding thus.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

Then shall the Minister say,

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder

the

the earth, doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but onely the Name of our Lord Iesus Christ. Amen.

¶ THE COMMVNION OF THE SICKE.

FOrasmuch as all mortall men be subiect to many sudden perils, diseases, and sicknesses, and euer vncertaine what time they shall depart out of this life: therefore to the intent they may be alwayes in a readinesse to die, whensoeuer it shall please Almighty God to call them, the Curates shall diligently from time to time, but specially in the plague time, exhort their parishioners to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Christ: which if they doe, they shall haue no cause in their sudden visitation to be vnquiet for lacke of the same. But if the sicke person be not able to come to the Church, and yet is desirous to receiue the Communion in his house, then he must giue knowledge ouer night, or else early in the morning to the Curate: signifying also how many be appointed to communicate with him: And hauing conuenient place in the sicke mans house, where the Curate may reuerently minister, and a good number to receiue the Communion with the sicke person, with all things necessary for the same, he shall there minister the holy Communion.

The Collect.

ALmightie euerliuing God, Maker of mankinde, which doest correct those whom thou doest loue, and chastisest euery one whom thou doest receiue: we beseech thee to haue mercy vpon this thy seruant, visited with thine hand, and to grant that he may take his sickenesse patiently, and recouer his bodily health, (if it be thy gracious will) and whensoeuer his soule shall depart from the body, it may be without spot presented vnto thee, through Iesus Christ our Lord. Amen.

The

The Epiſtle.

MY ſon, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth: yea, and he ſcourgeth euery ſonne whom he receiueth.

The Goſpel.

VErely, verely I ſay vnto you, Hee that heareth my word, and beleeueth on him that ſent me hath euerlaſting life, and ſhall not come into damnation, but paſſeth from death vnto life.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke.

But if a man either by reaſon of extremitie of ſickeneſſe, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment doe not receiue the Sacrament of Chriſts body and blood; then the Curate ſhall inſtruct him, that if hee doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the Croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits hee hath thereby, and giuing him heartie thankes therefore, hee doeth eate and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although hee doe not receiue the Sacrament with his mouth.

When the ſick perſon is viſited, & receiueth the holy Communion all at one time, then the Prieſt for more expedition ſhall cut off the forme of the viſitation at the Pſalme (In thee, O Lord, haue I put my truſt) *and goe ſtraight to the Communion.*

In the time of plague, ſweat, or ſuch other like contagious times of ſickeneſſes, or diſeaſes, when none of the pariſh or neighbours can bee gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may onely communicate with him.

¶ THE

¶ THE ORDER FOR THE buriall of the dead.

¶ The Priest meeting the corps at the Church stile, shall say, or else the Priest and Clerkes shall sing, and so goe either into the Church, or towards the graue.

I Am the resurrection and the life (saith the Lord.) He that beleeueth in mee, yea, though he were dead, yet shall hee liue. And whosoeuer liueth and beleeueth in mee, shall not die for euer. *Ioh.* 11.

I Know that my Redeemer liueth, and that I shall rise out of the earth in the last day, and shall be couered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes. *Iob* 19.

WEe brought nothing into this world, neither may wee carry any thing out of this world. The Lord giueth and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe: Blessed be the Name of the Lord. 1. *Tim.* 6. *Iob* 1.

¶ When they come to the graue, while the corpse is made ready to be laid into the earth, the Priest shal say, or the Priest and Clearkes shall sing.

MAn that is borne of a woman, hath but a short time to liue, and is full of misery. He commeth vp, and is cut downe like a flower, hee fleeth as it were a shadow, and neuer continueth in one stay. In the midst of life we be in death: of whom may wee seeke for succour but of thee, O Lord, which for our sinnes art iustly displeased? Yet O Lord God most holy, O Lord most mighty, O holy and most mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: but spare vs Lord most holy, O God most mighty, O holy and mercifull Sauiour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee. *Iob* 14.

¶ Then while the earth shalbe cast vpon the body, by some standing by, the Priest shall say,

FOrasmuch as it hath pleased Almighty God of his great mercy, to take vnto himselfe ¶ soule

of

of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things vnto himselfe.

¶ Then shall be said or sung,

I Heard a voyce from heauen, saying vnto mee, Write, From henceforth blessed are the dead which die in the Lord. Euen so saith the Spirit, that they rest from their labours. *Apoc. 14.*

¶ Then shall follow this Lesson taken out of the xv. Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order: The first is Christ, then they that are Christs at his comming. Then commeth the end, when he hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authority and power. For he must reigne, till he haue put all his enemies vnder his feet. The last enemy that shall be destroyed is death. For hee hath put all things vnder his feet. But when hee saith, All things are put vnder him: It is manifest that hee is excepted that hath put all things vnder him. When all things are subdued vnto him, then shal the Son also himselfe be subiect vnto him that put all things vnder him, that God may be all in all. Else what do they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand we alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die daily. That I haue fought with beasts at Ephesus after the maner of men, what aduantageth it me, if the dead rise not againe? Let vs eate and drinke, for to morrow we shall die. Bee not ye deceiued, euill words corrupt good maners. Awake truly out of sleepe and sin not. For some haue not the knowledge of God, I speake this to your shame. But some

man

man will say, How arise the dead? With what body shal they come? Thou foole, ỹ which thou sowest is not quickened, except it die. And what sowest thou? Thou sowest not that body that shall bee, but bare corne, as of wheat or some other: but God giueth it a body at his pleasure, to euery seed his own body. Al flesh is not one maner of flesh, but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds. There are also celestial bodies, & there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Stars: for one Star differeth from another in glory: So is the resurrection of the dead. It is sowne in corruption, it riseth again in incorruption. It is sowen in dishonour it riseth again in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth again a spirituall body. There is a naturall body, and there is a spirituall body: As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit that is not first which is spirituall, but ỹ which is naturall, & then that which is spirituall. The first man is of the earth, earthy: The second man is the Lord from heauen, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as wee haue borne the image of the earthy, so shal wee beare the image of the heauenly. This say I, brethren, that flesh and blood cannot inherit the Kingdome of God, neither doth corruption inherit incorruption. Behold I shew you a mystery, we shal not all sleepe, but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last Trumpe. For the Trumpe shall blow, and the dead shall rise incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, & this mortall hath put on immortality, then shall be brought to passe, the saying that is written: Death is swallowed vp into victory. Death where is thy sting? Hell,

Hell, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the Law. But thankes be vnto God, which hath giuen vs victory through our Lord Ieſus Chriſt. Therfore, my deare brethren, bee yee ſtedfaſt and vnmooueable, alwayes rich in the worke of the Lord, foraſmuch as ye know how that your labour is not in vaine in the Lord.

¶ The Leſſon ended, the Prieſt ſhall ſay,

Lord haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.
And lead vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Prieſt.

ALmighty God, with whom doe liue the ſpirits of them that depart hence in the Lord, and in whom the ſoules of them that be elected, after they be deliuered from the burden of the fleſh, be in ioy and felicity: we giue thee hearty thankes, for that it hath pleaſed thee to deliuer this N. our brother out of the miſeries of this ſinful world, beſeeching thee that it may pleaſe thee of thy gracious goodneſſe ſhortly to accompliſh the number of thine Elect, and to haſten thy Kingdome, that wee with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect conſummation and bliſſe, both in body and ſoule, in thy eternall and euerlaſting glory. Amen.

The Collect.

OMercifull God, the Father of our Lord Ieſus Chriſt, who is the reſurrection and the life, in whom whoſoeuer beleeueth, ſhall liue, though hee die: and whoſoeuer liueth & beleeueth in him, ſhal not die eternally: who alſo taught vs by his holy Apoſtle Paul, not to be ſorry as men without hope, for thē that ſleep in him: We meekly beſeech thee, (O Father) to raiſe vs from the death of ſin, vnto the life of righteouſnes, that when we ſhall depart this life, we may reſt in him, as our hope is this our brother doth, and that at the generall reſurrection in the laſt day, we may be found acceptable in thy ſight, and receiue that bleſſing which thy welbeloued

ned Son shall then pronounce to all that loue and feare thee, saying, Come ye blessed children of my Father, receiue the Kingdome prepared for you from the beginning of the world. Grant this we beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

¶ The thankesgiuing of women after *Childe-birth, commonly called, The Churching of women.*

¶ The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shall require.

Forasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of Childbirth: ye shall therefore giue hearty thankes vnto God and pray.

¶ Then shall the Priest say this Psalme.

I Haue lifted vp mine eyes vnto the hils: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foot to be moued: and he that keepeth thee, will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shall preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the, &c. As it was in the, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Minister.

Be thou to her a strong tower.

Answere.

From the face of her enemy.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

¶ Let vs pray.

OAlmighty God, which hast deliuered this woman thy seruant, from the great paine and perill of childbirth: grant we beseech thee most mercifull Father, that she through thy helpe, may both faithfully liue, and walk in her vocation, according to thy will in this life present, and also may be partaker of euerlasting glory in the life to come, thorow Iesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thankes must offer accustomed offrings. And if there be a Communion, it is conuenient that she receiue the holy Communion.

¶ A Commination against Sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letany shall be said after the accustomed manner; which ended, the Priest shall goe into the Pulpit, and say thus.

BRethren, in ¶ Primitiue Church, there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that

that their soules might be saued in the day of the Lord: and that others admonished by their example, might be the more afraid to offend.

In the stead wherof, vntill the said discipline may be restored again (which thing is much to be wished) it is thought good, that at this time, (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture: and that ye should answere to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answere and say, Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Cursed is he that remoueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Cursed is he that maketh the blinde to goe out of his way.

Answere.

Amen.

Minister.

Cursed is he that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answere

Answere.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Answere.

Amen.

Minister.

Cursed is he that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, & in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours and adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

NOw seeing that all they be accursed, as the Prophet Dauid beareth witnesse, which doe erre and goe astray from the Commandements of God, let vs (remembring the dreadfull Iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God with all contrition and meeknesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put to the root of the trees, so that euery tree that bringeth not foorth good fruit, is hewen downe and cast into the fire.

It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the sinners, snares, fire and brimstone, storme and tempest, this shall be their portion to drinke. For loe, the Lord is come out of his place to visit the wickednesse of such as dwell vpon the earth. But who may abide the day of his comming? who shall be able to endure when he appeareth? his fan is in his hand, and he will purge his floore, and gather his

wheat

wheat into the barne: but he will burne the chaffe with vnquenchable fire.

The day of the Lord commeth as a thiefe in the night and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauelling with child, and they shall not escape. Then shall appeare the wrath of God, in the day of vengeance which obstinate sinners, through the stubbornesse of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, & long sufferance of God, when hee called them continually to repentance. Then shall they call vpon me, saith the Lord, but I will not heare: they shall seeke mee early, but they shall not find mee: and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell and despised my correction. Then shall it be too late to knocke, when the doore shall be shut, and too late to cry for mercy when it is the time of iustice. O terrible voice of most iust Iudgement which shall be pronounced vpon them, when it shal be said vnto them, Goe yee cursed into the fire euerlasting, which is prepared for the deuill and his Angels.

Therefore brethren, Take we heed betime, while the day of saluation lasteth: for the night commeth when none can worke. But let vs while wee haue the light, beleeue in the light, and walke as the children of the light, that we be not cast into the vtter darkenesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnes of God, which calleth vs mercifully to amendment, and of his endlesse pity promiseth vs forgiuenesse of that which is past, if (with a whole mind and true heart) we returne vnto him. For though our sinnes be as red as skarlet, they shall be as white as snow, and though they be like purple, yet shall they bee as white as wooll. Turne you cleane, saith the Lord, from all your wickednesse, and your sinne shall not bee your destruction. Cast away from you all your vngodlinesse that yee haue done: make you new hearts and a new spirit. Wherefore will yee die (O yee house of Israel) seeing that I haue no pleasure in the death of him that

dieth,

dieth, saith the Lord God? Turne you then, and ye shall liue. Although we haue sinned, yet haue we an Aduocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinnes. For he was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him who is the mercifull receiuer of all true penitent sinners, assuring our selues that he is ready to receiue vs, and most willing to pardon vs, if we come vnto him with faithful repentance, if we will submit our selues vnto him, and from henceforth walke in his wayes, if wee will take his easie yoke, and light burden vpon vs, to follow him in lowlinesse, patience, and charity, and be ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and seruing him duely in our vocation with thankesgiuing. This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreame malediction, which shall light vpon them that shall be set on the left hand, and he will set vs on his right hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercy. Amen.

¶ *Then shall they all kneele vpon their knees: and the Priest and Clerkes kneeling (where they are accustomed to say the Letany) shall say this Psalme.*

Miserere mei, Deus. Psal. 51.

HAue mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

Wash me throughly from my wickednesse: and cleanse me from my sinne.

For I acknowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest truth in the inward parts: and shalt make me to vnderstand wisdom secretly.

Thou shalt purge me with hyssop, and I shalbe cleane: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me heare of ioy and gladnesse: that the boneswhich thou hast broken may reioice.

Turne thy face from my sinnes: and put out all my misdeeds.

Make me a cleane heart (O God:) and renew a right spirit within me.

Cast mee not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer mee from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lippes, (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine Altar.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.
Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Our Father which art in heauen, &c.
And lead vs not into temptation.
Answ. But deliuer vs from euill. Amen.
Minist. O Lord saue thy seruants.
Answ. Which put their trust in thee.
Minist. Send vnto them helpe from aboue.
Answ. And euermore mightily defend them.
Minist. Helpe vs, O God our Sauiour.

Answ.

Answere.

And for the glory of thy Names sake deliuer vs, be mercifull vnto vs sinners, for thy Names sake.

Minister. O Lord heare our prayer.

Answere. And let our cry come vnto thee.

Minister.

¶ Let vs pray.

O Lord wee beseech thee, mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they, whose consciences by sinne are accused, by thy merciful pardon may be absolued, through Christ our Lord. Amen.

O Most mightie God and merciful Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sins. Thy property is to haue mercy, to thee onely it appertaineth to forgiue sinnes: spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants which be vile earth, and miserable sinners, but so turne thine ire from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make hast to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord.

¶ *Then shall the people say this that followeth, after the Minister,*

TVrne thou vs, O good Lord, and so shall wee be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a merciful God, full of compassion, long suffering, and of great pitty. Thou spareſt, when wee deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies, looke vpon vs.

¶THE PSALMES OF DAVID.

Beatus vir. } { *Morning*
Psal. 1. } { *prayer.*



BLessed is the man that hath not walked in the counsell of the vngodly, nor stood in the way of sinners: and hath not sate in the seat of the scornefull.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And he shalbe like a tree planted by the water side: that willbring foorth his fruit in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doth, it shall prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe, which the wind scattereth away from the face of the earth.

6 Therefore the vngodly shall not bee able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes? Psal. 2.

WHy doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The Kings of the earth stand vp, and the rulers take counsell together: against the Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet

6 Yet haue I set my King vpon my holy hil of Sion.
7 I will preach the Law, whereof the Lord hath said vnto me; Thou art my Sonne, this day haue I begotten thee.
8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.
9 Thou shalt bruise them with a rod of iron: and breake them in pieces like a potters vessell.
10 Be wise now therefore, O ye Kings: be learned, ye that are Iudges of the earth.
11 Serue the Lord in feare: and reioyce vnto him with reuerence.
12 Kisse the Sonne lest he be angry, and so ye perish from the right way: if his wrath bee kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid? Psal. 3.

LOrd, how are they increased that trouble me: many are they that rise against me.
2 Many one there be that say of my soule: There is no helpe for him in his God.
3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.
4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.
5 I laid me downe and slept, and rose vp againe: for the Lord sustained me.
6 I will not be afraid for ten thousands of people: that haue set themselues against me round about.
7 Vp Lord, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.
8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare mee when I call, O God of my righteousnesse: for thou hast set me at libertie when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.
2 O ye sons of men, how long will ye blaspheme mine honour: and haue such pleasure in vanity, and seeke after leasing?
3 Know this also, that the Lord hath chosen to

himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse; and put your trust in the Lord.

6 There be many that say: Who will shew vs any good?

7 Lord, lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnes in mine heart: since the time that their corne and wine and oile increased.

9 I wil lay me down in peace, & take my rest: for it is thou Lord only that makest me dwel in safety.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednes: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanity.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy merey: and in thy feare will I worship toward thy holy Temple.

8 Lead mee, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And

12 And let all them that put their truſt in thee, reioyce: they ſhall euer bee giuing of thankes, becauſe thou defendeſt them, they that loue thy Name ſhall be ioyfull in thee.

13 For thou Lord, wilt giue thy bleſsing vnto the righteous: and with thy fauourable kindneſſe wilt thou defend him as with a ſhield.

Domine, ne in furore. } *Euening.*
Pſal. 6. } *prayer.*

O Lord rebuke mee not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My ſoule is alſo ſore troubled: but Lord, how long wilt thou puniſh me?

4 Turne thee, O Lord, and deliuer my ſoule: O ſaue me for thy mercies ſake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groning, euery night waſh I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away becauſe of all mine enemies.

8 Away from me, all ye that worke vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies ſhall bee confounded, and ſore vexed: they ſhall be turned backe, and put to ſhame ſuddenly.

Domine, Deus meus. Pſal. 7.

O Lord my God, in thee haue I put my truſt: ſaue mee from all them that perſecute mee, and deliuer mee.

2 Leſt he deuoure my ſoule like a lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any ſuch thing: or if there be any wickedneſſe in my hands.

4 If I haue rewarded euill vnto him that deale friendly with mee: yea, I haue deliuered him that without any cauſe is mine enemy.

5 Then let mine enemy perſecute my ſoule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the duſt.

6 Stand vp (O Lord) in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so shall the Congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse, and according to the innocency that is in me.

9 O let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: hee ordaineth his arrowes against the persecuters.

15 Behold he trauaileth with mischiefe: he hath conceiued sorrow, and brought forth vngodlines.

16 He hath grauen and digged vp a pit: & is fallen himselfe into ỹ destruction that he made for other.

17 For his trauell shall come vpon his own head: and his wickednesse shall fall on his owne pate.

18 I will giue thankes vnto the Lord according to his righteousnesse: and will prayse the Name of the Lord the most High.

Domine, Dominus. Psal. 8.

O Lord our Gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens!

2 Out of ỹ mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the auenger.

3 For I will consider the heauens, euen the workes of thy fingers: the Moone and the Starres which thou hast ordained.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou

5 Thou madeſt him lower then the Angels: to crowne him with glory and worſhip.

6 Thou makeſt him to haue dominion of the workes of thy hands: and thou haſt put all things in ſubiection vnder his feet.

7 All ſheepe and oxen: yea, and the beaſtes of the field.

8 The foules of ayre, & the fiſhes of the Sea: and whatſoeuer walketh through the paths of the Seas

9 O Lord our Gouernour: how excellent is thy Name in all the world!

Confitebor tibi. } *Morning.*
Pſal. 9. } *prayer.*

I Will giue thanks vnto thee, O Lord, w my whole heart: I wil ſpeake of all thy marueilous works.

2 I will be glad & reioyce in thee: yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driuen backe: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe: thou art ſet in ſ throne that iudgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the vngodly: thou haſt put out their name for euer and euer.

6 O thou enemy, deſtructions are come to a perpetuall end: euen as the cities which thou haſt deſtroyed, their memoriall is periſhed with them.

7 But the Lord ſhall endure for euer: hee hath alſo prepared his ſeat for iudgement.

8 For he ſhall iudge the world in righteouſneſſe: and miniſter true iudgement vnto the people.

9 The Lord alſo will bee a defence for the oppreſſed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their truſt in thee: for thou Lord haſt neuer failed them that ſeeke thee.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when hee maketh inquiſition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, conſider the trouble which I ſuffer of them that hate me: thou that liſteſt me vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foot taken.

16 The Lord is known to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall bee turned into hell: and all the people that forget God.

18 For ỹ poore shall not alway be forgotten: the patient abiding of ỹ meek shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine? Psal. 10.

WHy standest thou so far off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doth persecute the poore: let them bee taken in the crafty wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grieuous: thy iudgements are far aboue out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall neuer be cast down: there shal no harme happen vnto me.

7 His mouth is full of cursing, deceit and fraud: vnder his tongue is vngodlinesse and vanity.

8 He sitteth lurking in ỹ theeuish corners of the streets: & priuily in his lurking dens doth he murther the innocent, his eyes are set against the poore.

9 For hee lieth waiting secretly, euen as a lion lurketh he in his den: that he may rauish ỹ poore.

10 He doth rauish the poore: when hee getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hands of his captaines.

12 He

12 He hath said in his heart, Tush, God hath forgotten: hee hideth away his face, and hee will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God, carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt find none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

20 To help the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say ye then to my soule, that she should flie as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiuer: that they may priuily shoot at them which are true of heart.

3 For the foundations will be cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat is in heauen.

5 His eyes consider the poore: and his eye-lids tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly and him that delighteth in wickednesse, doth his soule abhorre.

7 Vpon the vngodly he shall raine snares, fire, and brimstone, storme and tempest: this shall bee their portion to drinke.

8 For the righteous Lord loueth righteousnesse: his countenance will behold the thing that is iust.

Saluum me fac. } { *Euening*
*Psal.*12. } { *prayer.*

HElpe me Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talke of vanity euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall roote out all deceitfull lips: and the tongue that speaketh proud things.

4 Which haue said, With our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortlesse troubles sake of the needy: & because of the deepe sighing of the poore,

6 I will vp (saith the Lord:) and will helpe euery one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: euen as the siluer which from the earth is tryed, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

*Vsquequo, Domine? Psal.*13.

HOw long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemy say I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing vnto the Lord, because hee hath dealt so louingly with mee: yea, I will praise the Name of the Lord most Highest.

*Dixit insipiens. Psal.*14.

THe foole hath said in his heart: there is no God

2 They are corrupt & become abominable in their

their doings: there is none that doth good (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and vnhappines is in their wayes, and the way of peace haue they not knowne: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at ℣ counsell of the poore: because he putteth his trust in ℣ Lord

11 Who shall giue saluatiō vnto Israel out of Sion? when the Lord turneth the captiuity of his people, then shall Iacob reioyce, and Israel shall be glad.

Domine, quis habitabit? Psal. 15. ℣ *Morning prayer.*

LOrd, who shall dwell in thy Tabernacle? or who shall rest vpon thy holy hill?

2 Euen he that leadeth an vncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath vsed no deceit in his tongue; or done euill to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He ℣ sweareth vnto his neighbor, & disappointeth him not: though it were to his own hinderance.

6 He that hath not giuen his money vpon vsury: not taken reward against the innocent.

7 Who-

7 Whoso doth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: Thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that run after another god: shall haue great trouble.

5 Their drinke offrings of blood will I not offer: neither make mentiō of their names within my lips

6 The Lord himselfe is the portion of mine inheritance, & of my cup: thou shalt maintaine my lot.

7 The lot is fallen to mee in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy One to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi, Domine, iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes look vpon ſthing that is equall.

3 Thou hast prooued and visited mine heart in the night season, thou hast tried mee, and shalt find no wickednesse in me: for I am vtterly purposed, that my mouth shall not offend.

4 Because of mens workes that are done against the words of thy lips: I haue kept mee from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt

heare

heare mee: encline thine eare to mee, and hearken vnto my words.

7 Shew thy marueilous louing kindneſſe, thou that art the Sauiour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keepe mee as the apple of an eye: hide mee vnder the ſhadow of thy wings.

9 From the vngodly that trouble mee: mine enemies compaſſe mee round about to take away my ſoule.

10 They are incloſed in their owne fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on euery ſide: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his prey: and as it were a Lions whelpe lurking in ſecret places.

13 Vp Lord, diſappoint him, and caſt him downe: deliuer my ſoule from the vngodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men, I ſay, and from the euill world: which haue their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They haue children at their deſire: and leaue the reſt of their ſubſtance for their babes.

16 But as for mee, I will behold thy preſence in righteouſneſſe: and when I awake vp after thy likeneſſe, I ſhall be ſatisfied with it.

Diligam te. } } *Euening*
Pſal. 18. } } *prayer.*

I Will loue thee (O Lord) my ſtrength, the Lord is my ſtony rocke and my defence: my Sauiour, my God, and my might, in whom I will truſt, my buckler, the horne alſo of my ſaluation, and my refuge.

2 I will call vpon the Lord, which is worthy to be praiſed: ſo ſhall I bee ſafe from mine enemies.

3 The ſorrowes of death compaſſed mee: and the ouerflowings of vngodlineſſe made me afraid.

4 The paines of hell came about me: the ſnares of death ouertooke mee.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So ſhall hee heare my voyce out of his holy Temple: and my complaint ſhall come before him, it ſhall enter euen into his eares. 7 The

7 The earth trembled and quaked: the very foundations also of the hills shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also, and came downe: and it was darke vnder his feet.

10 Hee rode vpon the Cherubims, and did flie: he came flying vpon the wings of the wind.

11 He made darkenesse his secret place: his pauilion round about him with darke water, and thicke clouds to couer him.

12 At the brightnesse of his presence his cloudes remooued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the Highest gaue his thunder: hailestones & coles of fire.

14 He sent out his arrowes, and scattered them: he cast foorth lightnings, and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 Hee shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer mee from my strongest enemie, and from them which hate me: for they are too mightie for me.

18 They preuented mee in the day of my trouble: but the Lord was my vpholder.

19 Hee brought mee foorth also into a place of liberty: he brought me foorth, euen because he had a fauour vnto me.

20 The Lord shall reward mee after my righteous dealing: according to the cleanneſſe of my hands shall he recompense me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God, as the wicked doeth.

22 For I haue an eye vnto all his Lawes: and will not cast out his Commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleane-

cleanneſſe of my hands in his eye ſight.

25 With the holy, thou ſhalt be holy: and with a perfect man, thou ſhalt be perfect.

26 With the cleane, thou ſhalt be cleane: and with the froward thou ſhalt learne frowardneſſe.

27 For thou ſhalt ſaue the people that are in aduerſity: and ſhalt bring downe the high lookes of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkneſſe to be light.

29 For in thee I ſhall diſcomfit an hoſte of men: and with the helpe of my God, I ſhall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord alſo is tried in the fire, he is the defender of all them that put their truſt in him.

31 For who is God but the Lord: or who hath any ſtrength except our God?

32 It is God that girdeth mee with ſtrength of war: and maketh my way perfect.

33 He maketh my feet like Harts feet: and ſetteth me vp on high.

34 Hee teacheth mine hands to fight: and mine ames ſhall breake euen a bow of ſteele.

35 Thou haſt giuen me the defence of thy ſaluation: thy right hand alſo ſhall hold me vp, and thy louing correction ſhall make me great.

36 Thou ſhalt make roome enough vnder mee for to goe: that my foot-ſteps ſhall not ſlide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand: but fall vnder my feet.

39 Thou haſt girded me with ſtrength vnto the battell: thou ſhalt throw down mine enemies vnder me.

40 Thou haſt made mine enemies alſo to turne their backes vpon mee: and I ſhall deſtroy them that hate me.

41 They ſhall cry, but there ſhall bee none to helpe them: yea, euen vnto the Lord ſhall they cry, but he ſhall not heare them.

42 I will beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.

43 Thou

43 Thou shalt deliuer me from the striuings of the people: and thou shalt make mee the head of the heathen.

44 A people whom I haue not knowne: shall serue me.

45 Assoon as they heare of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and bee afraid out of their prisons.

47 The Lord liueth, and blessed bee my strong helper: and praised be the God of my saluation.

48 Euen the God that seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperity giueth hee vnto his King: and sheweth louing kindnesse vnto Dauid his Anointed, and vnto his seed for euermore.

Cœli enarrant. } { *Morning*
Psal. 19. } { *prayer.*

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a Tabernacle for the Sun: which commeth forth as a bridegroome out of his chamber, and reioyceth as a giant to run his course.

6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it again: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the Testimony of the Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The

9 The feare of the Lord is cleane, and endureth for euer: the Iudgements of the Lord are true, and righteous altogether.

10 More to bee desired are they then gold, yea, then much fine gold: sweeter also then honey, and the honey combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy seruant also from presumptuous sins, lest they get the dominion ouer mee: so shall I be vndefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight, 15 O Lord: my strength and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy mind.

5 We will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but wee will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine, in virtute. Psal. 21.

THe king shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings

of

of goodneſſe: and ſhall ſet a crowne of pure gold vpon his head.

4 Hee aſked life of thee, and thou gaueſt him a long life; euen for euer and euer.

5 His honour is great in thy ſaluation: glorie and great worſhip ſhalt thou lay vpon him.

6 For thou ſhalt giue him euerlaſting felicity: and make him glad with ſ ioy of thy countenance.

7 And why? becauſe the King putteth his truſt in the Lord: and in the mercy of the moſt Higheſt, he ſhall not miſcary.

8 All thine enemies ſhall feele thine hand: thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fiery ouen in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth: and their ſeed from among the children of men.

11 For they intended miſchiefe againſt thee: and imagined ſuch a deuice as they are not able to performe.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bowe ſhalt thou make ready againſt the face of them.

13 Be thou exalted Lord in thine owne ſtrength: ſo will we ſing and praiſe thy power.

Deus, Deus meus. } *Euening*
Pſal. 22. } *prayer.*

MY God, my God (looke vpon me) why haſt thou forſaken mee: and art ſo far from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou heareſt not: and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou didſt deliuer them.

5 They called vpon thee and were holpen: they put their truſt in thee, and were not confounded.

6 But as for mee, I am a worme and no man: a very ſcorne of men, and the outcaſt of the people.

7 All they that ſee me, laugh me to ſcorne: they ſhoot out their lips, and ſhake their heads, ſaying,

8 Hee truſted in God, that hee would deliuer him:

him: let him deliuer him, if he will haue him.

9 But thou art hee that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue beene left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.

11 O goe not from mee, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about me: fat bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my body is euen like melting waxe.

15 My strength is dryed vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about mee: and the counsell of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may tell all my bones: they stand staring and looking vpon mee.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dog.

21 Saue me from the lions mouth: thou hast heard me also from among the hornes of the Vnicornes.

22 I will declare thy Name vnto my brethren: in the midst of the Congregation will I praise thee.

23 O praise the Lord, yee that feare him: magnifie him, all ye of the seed of Iacob, and feare him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, hee hath not hid his face from him: but when he called vnto him, hee heard him.

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and bee satisfied: they

that

that seeke after the Lord, shall praise him, your heart shall liue for euer.

27 All the ends of ſ world shall remember themselues, and be turned vnto the Lord: and all ſ kindreds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 All they that goe downe into the dust shall kneele before him: and no man hath quickned his owne soule.

31 My seed shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shalbe borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my Shepherd; therefore can I lacke nothing.

2 Hee shall feed mee in a greene pasture: and lead me foorth beside the waters of comfort.

3 He shall conuert my soule: and bring me forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walke thorow the valley of the shadow of death, I will feare none euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me, against them that trouble me: thou hast anointed my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercy shall follow me all the dayes of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. } ſ *Morning*
Psal. 24. ſ } *prayer.*

THe earth is ſ Lords, and all that therein is: the compasse of ſ world, and they ſ dwel therein.

2 For hee hath founded it vpon the Seas: and prepared it vpon the floods,

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen he that hath cleane hands, and a pure heart: and that hath not lift vp his mind vnto vanitie, nor sworne to deceiue his neighbour.

5 Hee

5 He shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.
6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.
7 Lift vp your heads, O ye gates, and be ye lift vp yee euerlasting doores: and the King of glory shall come in.
8 Who is the King of glory: it is the Lord strong and mighty, euen the Lord mighty in battell.
9 Lift vp your heads, O ye gates, and be ye lift vp yee euerlasting doores: and the King of glory shall come in.
10 Who is the King of glory: euen the Lord of hosts, he is the King of glory.

Ad te, Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God, I haue put my trust in thee: O let mee not bee confounded, neither let mine enemies triumph ouer me.
2 For all they that hope in thee shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.
3 Shew mee thy wayes, O Lord: and teach me thy pathes.
4 Leade me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath beene my hope all the day long.
5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath beene euer of old.
6 Oh remember not the sins and offences of my youth: but according to thy mercy thinke thou vpon me (O Lord) for thy goodnesse.
7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.
8 Them that be meeke shall he guide in Iudgement: and such as be gentle, them shall hee learne his way.
9 All the paths of the Lord are mercy and truth: vnto such as keep his Couenant & his Testimonies.
10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.
11 What man is he that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seede shall inherit the land.

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feet out of the net.

15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.

16 The sorrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersity and misery: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer mee: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for mine hope hath beene in thee.

21 Deliuer Israel, O God: out of all his troubles

Iudica me, Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath beene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and proone me: try out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the Congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocency, O Lord: and so will I goe to thine Altar.

7 That I may shew the voice of thankesgiuing: and tell of all thy wondrous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth

9 O shut not vp my soule with the sinners: nor my life with the blood-thirsty.

10 In whose hands is wickednesse: and their right hands are full of gifts.

11 But as for mee, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus

Dominus illuminatio. } { *Euening*
Psal. 27. } { *prayer.*

THE Lord is my light and my saluation, whom then shall I feare? the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked (euen mine enemies and my foes) came vpon me to eat vp my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: & though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to visit his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: yea, in ſ secret place of his dwelling shal he hide me, & set me vp vpon a rocke of stone.

6 And now shall hee lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke yee my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast beene my succour: leaue mee not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and leade me in the right way, because of mine enemies.

14 Deliuer mee not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verely to see the goodnesse of the Lord in the land of the liuing.

16 O tary thou the Lords leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord my strength: thinke no scorne of mee, lest if thou make as though thou heaerest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions, when I cry vnto thee: when I hold vp mine hands towards the Mercy-seat of thy holy Temple.

3 O plucke me not away (neither destroy me) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deeds: & according to the wickednes of their own inuentions.

5 Recompense them after the worke of their hands: pay them that they haue deserued.

6 For they regard not in their mind the workes of the Lord, nor the operation of his hands: therefore shall hee breake them downe, and not build them vp.

7 Praised bee the Lord: for hee hath heard the voyce of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O yee mightie) bring yong rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voyce of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He

6 He made them also to skip like a calfe: Libanus also and Syrion like a yong Vnicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cades.

8 The voyce of the Lord maketh the Hindes to bring forth yong, & discouereth the thicke bushes: in his Temple doth euery man speake of his honor.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. { *Morning*
Psal. 30. { *prayer.*

I Will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumph ouer me.

2 O Lord, my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing praises vnto the Lord (O yee Saints of his:) and giue thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy cōmeth in the morning.

6 And in my prosperity I said, I shall neuer be remooued: thou Lord of thy goodnesse hast made my hill so strong.

7 Thou diddest turne thy face (from me:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon mee: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shall euery good man sing of thy

praise without ceasing: O my God, I will giue thankes vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnesse.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, & my castle: be thou also my guide, & leade me for thy Names sake.

5 Draw me out of the net that they haue laid priuily for me: for thou art my strength.

6 Into thy hand I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath beene in the Lord.

8 I will bee glad and reioyce in thy mercy: for thou hast considered my trouble, and hast knowne my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemie: but hast set my feet in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen old with heauinesse: and my yeeres with mourning.

12 My strength faileth mee because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

15 For I haue heard the blasphemy of the multitude: and feare is on euery side, while they conspire together against me, and take their counsell to take away my life.

16 But my hope hath beene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer mee from the hand of mine enemies: and from them that persecute me.

18 Shew

18 Shew thy ſeruant the light of thy countenance: and ſaue me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confuſion, and be put to ſilence in the graue.

20 Let the lying lips bee put to ſilence: which cruelly, diſdainefully, and deſpitefully ſpeake againſt the righteous.

21 O how plentifull is thy goodneſſe, which thou haſt laid vp for them that feare thee: and that thou haſt prepared for them that put their truſt in thee, euen before the ſonnes of men!

22 Thou ſhalt hide them priuily by thine owne preſence, from the prouoking of all men: thou ſhalt keepe them ſecretly in thy Tabernacle from the ſtrife of tongues.

23 Thankes be to the Lord: for he hath ſhewed me maruellous great kindneſſe in a ſtrong city.

24 And when I made haſte, I ſaid: I am caſt out of the ſight of thine eyes.

25 Neuertheleſſe, thou heardeſt the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord, all yee his Saints: for the Lord preſerueth them that are faithfull, and plenteouſly rewardeth the proud doer.

27 Bee ſtrong, and hee ſhall ſtabliſh your heart: all ye that put your truſt in the Lord.

Beati quorum. } { *Euening*
Pſal. 32. } { *prayer.*

BLeſſed is he whoſe vnrighteouſnes is forgiuen: and whoſe ſinne is couered.

2 Bleſſed is the man vnto whom the Lord imputeth no ſinne: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heauy vpon me day and night: and my moiſture is like the drought in ſummer.

5 I will knowledge my ſinne vnto thee: and mine vnrighteouſneſſe haue I not hid.

6 I ſaid, I will confeſſe my ſinnes vnto the Lord: and ſo thou forgaueſt the wickedneſſe of my ſinne.

7 For this ſhall euery one that is godly, make his prayer vnto thee in a time when thou mayeſt

be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide mee in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will informe thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but whoso putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O yee righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord with harpe: sing Psalmes vnto him with the lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing praises lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of ℣ Lord were the heauens made: & all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuices of the people to be of none effect, and casteth out the counsels of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Iehouah:

Iehouah: and blessed are the folke that hee hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling hee considereth all them that dwell in the earth.

14 Hee fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no King that can bee saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.

16 An horse is counted but a vaine thing to saue a man: neither shall hee deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feed them in the time of dearth.

19 Our soule hath patiently tarried for the Lord: for he is our helpe and our shield.

20 For our heart shall reioyce in him: because we haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thankes vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.

3 O praise the Lord with mee: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightned: and their faces were not ashamed.

6 Loe, the poore cryeth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord, ye that be his Saints: for they that feare him, lacke nothing.

10 The Lions doe lacke, and suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good.

11 Come yee children and hearken vnto mee: I will teach you the feare of the Lord.

12 What man is hee that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Eschew euill, and doe good: seeke peace, and ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will saue such as bee of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuerethhim out of all.

19 Hee keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica me Domine. } *Morning*
Psal. 35. } *prayer.*

PLead thou my cause, O Lord, with them that striue with mee: and fight thou against them that fight against mee.

2 Lay hand vpon the shield and buckler: and stand vp to helpe mee.

3 Bring foorth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame, that seeke after my soule: let them be turned backe, and brought to confusion y imagine mischiefe for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scattering them.

6 Let

5 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that he hath laid priuily, catch himselfe: that he may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore, and him that is in misery, from him that spoileth him.

11 False witnesse did rise vp: they laid to my charge things that I knew not.

12 They rewarded mee euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had beene my friend or my brother: I went heauily as one that mourneth for his mother.

15 But in mine aduersity they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this? O deliuer my soule from the calamities which they bring on me, and my darling from the lions.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer mee vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on me with their mouthes, & said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy

tongue then, goe not farre from mee, O Lord.

23 Awake, and ſtand vp to iudge my quarrell: auenge thou my cauſe, my God and my Lord.

24 Iudge me, O Lord my God, according to thy righteouſnes: and let them not triumph ouer me.

25 Let them not ſay in their hearts, There, there, ſo would we haue it: neither let them ſay, Wee haue deuoured him.

26 Let them bee put to confuſion and ſhame together, that reioyce at my trouble: let them bee cloathed with rebuke and diſhonour, that boaſt themſelues againſt me.

27 Let them be glad and reioyce, that fauour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord, which hath pleaſure in the proſperity of his ſeruant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſſe: and of thy praiſe all the day long.

Dixit iniuſtus. Pſal. 36.

MY heart ſheweth mee the wickedneſſe of the vngodly: that there is no feare of God before his eyes.

2 For hee flattereth himſelfe in his owne ſight: vntill his abominable ſinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: hee hath left off to behaue himſelfe wiſely, and to doe good.

4 He imagineth miſchiefe vpon his bed, and hath ſet himſelfe in no good way: neither doth hee abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfulneſſe vnto the clouds.

6 Thy righteouſneſſe ſtandeth like the ſtrong mountaines: thy iudgments are like the great deepe.

7 Thou Lord ſhalt ſaue both man and beaſt, How excellent is thy mercy, O God: and the children of men ſhall put their truſt vnder the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſſe of thy houſe: and thou ſhalt giue them drinke of thy pleaſures, as out of the riuer.

9 For with thee is the well of life: and in thy Light ſhall we ſee light.

10 O continue foorth thy louing kindneſſe vnto them that know thee: and thy righteouſneſſe vnto them that are true of heart.

11 O let not the foot of pride come againſt me: and let not the hand of the vngodly caſt me downe.

12 There are they fallen (all) that worke wickedneſſe: they are caſt downe, and ſhall not bee able to ſtand.

Noli æmulari. } { *Euening*
Pſal. 37. } { *prayer.*

FRet not thy ſelfe becauſe of the vngodly: neither be thou enuious againſt the euill doers.

2 For they ſhall ſoone bee cut downe like the graſſe: and be withered euen as the greene herbe.

3 Put thou thy truſt in the Lord, and bee doing good: dwell in the land, & verely thou ſhalt be fed.

4 Delight thou in the Lord: and hee ſhall giue thee thy hearts deſire.

5 Commit thy way vnto the Lord, and put thy truſt in him: and he ſhall bring it to paſſe.

6 Hee ſhall make thy righteouſneſſe as cleare as the light: and thy iuſt dealing as the noone day.

7 Hold thee ſtill in the Lord, and abide patiently vpon him: but grieue not thy ſelfe at him whoſe way doth proſper, againſt the man that doth after euill counſels.

8 Leaue off from wrath, & let go diſpleaſure: fret not thy ſelfe, elſe ſhalt thou be moued to doe euill.

9 Wicked doers ſhalbe rooted out: & they that patiently abide ſ Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the vngodly ſhall bee cleane gone: thou ſhalt looke after his place, and he ſhall be away.

11 But the meeke ſpirited ſhall poſſeſſe ſ earth: and ſhall be refreſhed in the multitude of peace.

12 The vngodly ſeeketh counſell againſt the iuſt: and gnaſheth vpon him with his teeth.

13 The Lord ſhall laugh him to ſcorne: for hee hath ſeene that his day is comming.

14 The vngodly haue drawne out the ſword, and haue bent their bow: to caſt downe the poore and needy, and to ſlay ſuch as be of a right conuerſation.

15 Their ſword ſhall goe thorow their owne heart: and their bow ſhall be broken.

16 A ſmall thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly ſhall bee broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance ſhall endure for euer.

19 They ſhal not be confounded in the perillous time: and in the dayes of dearth they ſhall haue enough.

20 As for the vngodly they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambes: yea, euen as the ſmoake ſhall they conſume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be bleſſed of God, ſhall poſſeſſe the land: and they that bee curſed of him, ſhall bee rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelfe.

24 Though he fall, he ſhall not be caſt away: for the Lord vpholdeth him with his hand.

25 I haue beene yong, and now am old: and yet ſaw I neuer the righteous forſaken, nor his ſeed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his ſeed is bleſſed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: hee forſaketh not his that bee godly, but they are preſerued for euer.

29 The righteous ſhall be puniſhed: as for the ſeed of the vngodly it ſhall be rooted out.

30 The righteous ſhall inherite the land: and dwell therein for euer.

31 The mouth of ỹ righteous is exerciſed in wiſdome: & his tongue will be talking of Iudgement.

32 The Law of his God is in his heart: and his goings ſhall not ſlide.

33 The vngodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when ỹ vngodly shall perish thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right; for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the vngodly is, they shall be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord; which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. { } *Morning*
Psal. 38. { } *prayer.*

PVt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauy displeasure.

2 For thine arrowes sticke fast in mee; and thy hand pressеth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer mine heads: & are like a sore burden too heauy for me to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I goe mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My louers & my neighbors did stand looking vpon my trouble; and my kinsmen stood afarre off.

12 They

12 They also that sought after my life, laid snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord, my God.

16 I haue required that they (euen mine enemies) should not triumph ouer mee: for when my foot slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and be sorry for my sinne.

19 But mine enemies liue, and are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward euill for good, are against me: because I follow the thing that good is.

21 Forsake mee not, O Lord my God: bee not thou farre from me.

22 Haste thee to helpe me: O Lord God of my saluation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth, as it were with a bridle: whilest the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea euen from good words, but it was paine and griefe to me.

4 My heart was hot within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord let me know mine end, and the number of my dayes: that I may bee certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verely euery man liuing is altogether vanity.

7 For

7 For man walketh in a vaine ſhadow, and diſquieteth himſelfe in vaine: hee heapeth vp riches, and cannot tell who ſhall gather them.

8 And now Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer me from all mine offences: and make me not a rebuke vnto the fooliſh.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen conſumed by the meanes of thy heauy hand.

12 When thou with rebukes doeſt chaſten man for ſinne, thou makeſt his beauty to conſume away like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares conſider my calling: hold not thy peace at my teares

14 For I am a ſtranger with thee, and a ſoiourner: as all my fathers were.

15 O ſpare mee a little, that I may recouer my ſtrength: before I goe hence, and be no more ſeene.

Expectans expectaui. Pſal. 40.

I Waited patiently for the Lord: and he inclined vnto me, and heard my calling.

2 Hee brought me alſo out of the horrible pit, out of the mire and clay: and ſet my feet vpon the rocke, and ordered my goings.

3 And hee hath put a new ſong in my mouth: euen a thankſgiuing vnto our God.

4 Many ſhall ſee it, and feare: and ſhall put their truſt in the Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord: and turned not vnto the proud, and to ſuch as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou haſt done: like as bee alſo thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, and ſpeake of them: they ſhould be moe then I am able to expreſſe.

8 Sacrifice and meat offering thou wouldeſt not haue: but mine eares haſt thou opened.

9 Burnt offerings and ſacrifice for ſin haſt thou not required: then ſaid I, Loe, I come.

10 In

10 In the volume of the booke it is written of me, that I should fulfill thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnesse within my heart: my talking hath beene of thy Trueth, and of thy Saluation.

13 I haue not kept backe thy louing mercy and truth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea they are moe in number then the haires of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backeward, and put to rebuke that wish me euill.

18 Let them be desolate & rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, bee ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. } *Euening*
Psal. 41. } *prayer.*

BLessed is he that considereth the poore (and needy:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him, and keepe him aliue, that he may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickenesse.

4 I said

4 I ſaid, Lord be mercifull vnto me: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies ſpeake euill of me: When ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiueth falſhood within himſelfe, and when he commeth forth, he telleth it.

7 All mine enemies whiſper together againſt me: euen againſt me doe they imagine this euill.

8 Let the ſentence of guiltineſſe proceed againſt him: & now that he lieth, let him riſe vp no more.

9 Yea, euen mine owne familiar friend, whom I truſted: which did alſo eat of my bread, hath laid great wait for me.

10 But be thou mercifull vnto me, O Lord: raiſe thou me vp againe, and I ſhall reward them.

11 By this I know thou fauoureſt me: that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou vpholdeſt me: and ſhalt ſet me before thy face for euer.

13 Bleſſed bee the Lord God of Iſrael: world without end. Amen.

Quemadmodum. Pſal. 42.

LIke as the Hart deſireth the water brookes: ſo longeth my ſoule after thee, O God.

2 My ſoule is athirſt for God, yea, euen for the liuing God: when ſhall I come to appeare before the preſence of God?

3 My teares haue beene my meat day and night: while they daily ſay vnto mee, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my ſelfe: for I went with the multitude, & brought them forth into the houſe of God.

5 In the voyce of praiſe and thankeſgiuing: among ſuch as keepe holy day.

6 Why art thou ſo full of heauines (O my ſoule:) and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my ſoule is vexed within me: therefore will I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calleth another, becauſe of the noiſe

noise of the water-pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath granted his louing kindnes on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten me: Why goe I thus heauily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble mee) cast me in the teeth.

13 Namely while they say daily vnto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him which is ℣ help of my countenance, & my God.

Iudica me Deus. Psal. 43.

GIue sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemy oppresseth me?

3 O send out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the Harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou so heauy, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44. ℣ *Morning prayer.*

WEe haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of old.

2 How thou hast driuen out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand, and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my King, O God: send help vnto Iacob.

6 Thorow thee will wee ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my sword that shall helpe me.

8 But it is thou that saueſt vs from our enemies: and putteſt them to confusion that hate vs.

9 We make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, and putteſt vs to confusion: and goeſt not forth with our armies.

11 Thou makeſt vs to turne our backs vpon our enemies: so y they which hate vs, spoile our goods.

12 Thou letteſt vs to bee eaten vp like sheepe: and haſt scattered vs among the heathen.

13 Thou sellest thy people for nought: and takeſt no money for them.

14 Thou makeſt vs to be rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makeſt vs to bee a by-word among the heathen: & that the people shake their heads at vs.

16 My confusion is daily before mee: and the shame of my face hath couered me.

17 For the voyce of the slanderer and blaſphemer: for the enemy and auenger.

18 And though all this be come vpon vs, yet doe wee not forget thee: nor behaue our selues frowardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No, not when thou haſt smitten vs into the place of Dragons: and couered vs with the shadow of death.

21 If we haue forgotten the Name of our God, and holden vp our hands to any strange god: shall not God search it out? for hee knoweth the very secrets of the heart.

22 For

22 For thy ſake alſo are we killed all day long: and are counted as ſheepe appointed to be ſlaine.

23 Vp Lord, why ſleepeſt thou: awake, and be not abſent from vs for euer.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoule is brought low, euen vnto the duſt: our belly cleaueth vnto the ground.

26 Ariſe, and helpe vs: and deliuer vs for thy mercies ſake.

Eructauit cor meum. Pſal. 45.

MY heart is inditing of a good matter: I ſpeake of the things which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for euer.

4 Gird thee with thy ſword vpon thy thigh, O thou moſt mighty: according to thy worſhip and renowne.

5 Good lucke haue thou with thine honour: ride on, becauſe of the word of truth, of meekeneſſe, and righteouſneſſe, and thy right hand ſhall teach thee terrible things.

6 Thy arrowes are very ſharpe, and the people ſhall bee ſubdued vnto thee: euen in the middeſt amongſt the Kings enemies.

7 Thy Seat (O God) endureth for euer: the Scepter of thy Kingdome is a right Scepter.

8 Thou haſt loued righteouſnes, and hated iniquitie: wherefore God, (euen thy God) hath anointed thee with the oyle of gladneſſe aboue thy fellowes.

9 All thy garments ſmell of Myrrhe, Aloes, and Caſſia: out of the Iuory palaces whereby they haue made thee glad.

10 Kings daughters were among thy honorable women: vpon thy right hand did ſtand the Queene in a veſture of gold, wrought about with diuers colours.

11 Hearken (O daughter) and conſider, incline thine eare: forget alſo thine owne people, and thy Fathers houſe.

12 So ſhall the King haue pleaſure in thy beauty: for he is thy Lord (God) and worſhip thou him.

13 And

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 Shee shall bee brought vnto the King in raiment of needle-worke: the virgins that bee her fellowes shall beare her company, and shall bee brought vnto thee.

16 With ioy and gladnes shall they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers, thou shalt haue children: whom thou mayest make Princes in all lands.

18 I will remember thy Name from one generation vnto another: therefore shall the people giue thankes vnto thee, world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be moued: and though the hils bee carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the City of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not bee remooued: God shall helpe her, and that right early.

6 The heathen make much adoe, and the Kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Iacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction hee hath brought vpon the earth.

9 He maketh warres to ceasse in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The

11 The Lord of hostes is with vs: the God of Iacob is our refuge.

Omnes gentes plaudite. } { *Euening*
Psal. 47. } { *prayer.*

O Clap your hands together all ye people: O sing vnto God with the voyce of melodie.

2 For the Lord is high and to bee feared: hee is the great King vpon all the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feet.

4 He shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merry noyse: and the Lord with the sound of the Trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing yee praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy Seat.

9 The Princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the Citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lieth the City of the great King, God is well knowne in her palaces as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauell.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the Citie of the Lord of hosts, in the Citie of our God: God vpholdeth the same for euer.

8 We wait for thy louing kindnesse (O God:) in the midst of thy Temple.

9 O God,

9 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Iudah be glad: because of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towers thereof.

12 Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hec omnes. Psal. 49.

O Heare ye this, all ye people: ponder it with your eares, all ye that dwell in the world.

2 High & low, rich & poore: one with another.

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: and shew my darke speech vpon the harpe.

5 Wherefore should I feare in the dayes of wickednesse: and when the wickednesse of my heeles compasseth me round about?

6 There be some ỹ put their trust in their goods: and boast themselues in ỹ multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: & see not the graue.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuertheless, man will not abide in honour: seeing he may be compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posterity praise their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination ouer them in the morning: their beauty shall consume

consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid, though one be made rich; or if the glory of his house be increased.

17 For hee shall carry nothing away with him when he dieth: neither shal his pompe follow him.

18 For while hee liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour hath no vnderstanding; but is compared vnto the beasts that perish.

Deus deorum. } *Morning*
Psal. 50. } *prayer.*

THe Lord, euen the most mighty God hath spoken: and called the world from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, & shall not keepe silence: there shall goe before him a consuming fire, and a mighty tempest shalbe stirred vp round about him.

4 He shall call the heauen from aboue: and the earth that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a couenant with me, with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thine house: nor hee goates out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the fowles vpon the mountaines: and the wild beasts of the field are in my sight.

12 If I bee hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thi nkest

13 Thinkest thou that I will eate buls flesh? and drinke the blood of goats?

14 Offer vnto God thanke giuing: and pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly, said God: Why doest thou preach my Lawes, and takest my Couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behinde thee.

18 When thou sawest a theefe, thou consentedst vnto him: & hast been partaker with ỹ adulterers.

19 Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set foorth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reprooue thee, & set before thee the things ỹ thou hast done.

22 O consider this, yee that forget God: lest I pluck you away, and there be none to deliuer you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies, doe away mine offences.

2 Wash mee throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: and my sinne is euer before me.

4 Against thee only haue I sinned, and done this euill in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse; and in sinne hath my mother conceiued me.

6 But lo, thou requirest truth in ỹ inward parts: & shalt make me to vnderstand wisdome secretly.

7 Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash me, and I shalbe whiter then snow.

8 Thou ſhalt make me heare of ioy and gladnes: that ȳ bones which thou haſt broken may reioyce.

9 Turne thy face from my ſinnes: and put out all my miſdeeds.

10 Make me a cleane heart (O God:) and renew a right ſpirit within me.

11 Caſt mee not away from thy preſence: and take not thy holy Spirit from me.

12 O giue me the comfort of thy helpe againe: and ſtabliſh me with thy free Spirit.

13 Then ſhall I teach thy wayes vnto the wicked: and ſinners ſhall be conuerted vnto thee.

14 Deliuer me from blood-guiltineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſſe.

15 Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

16 For ȳ deſireſt no ſacrifice, elſe would I giue it thee: but thou delighteſt not in burnt offerings.

17 The ſacrifice of God is a troubled ſpirit: a broken & contrite heart, O God, ſhalt ȳ not deſpiſe.

18 O bee fauourable and gracious vnto Sion: build thou the walles of Ieruſalem.

19 Then ſhalt thou be pleaſed with ȳ ſacrifice of righteouſnes, with the burnt offerings & oblations: then ſhal they offer yong bullocks vpō thine Altar.

Quid gloriaris? Pſal. 52.

WHy boaſteſt thou thy ſelfe, thou tyrant: that thou canſt doe miſchiefe?

2 Whereas the goodneſſe of God: endureth yet daily.

3 Thy tongue imagineth wickedneſſe: and with lies thou cutteſt like a ſharpe raſor.

4 Thou haſt loued vnrighteouſneſſe more then goodnes; & to talke of lies more then righteouſnes.

5 Thou haſt loued to ſpeake all words that may doe hurt: O thou falſe tongue.

6 Therefore ſhall God deſtroy thee for euer: he ſhal take thee, and plucke thee out of thy dwelling, and root thee out of the land of the liuing.

7 The righteous alſo ſhall ſee this and feare: and ſhall laugh him to ſcorne.

8 Loe this is the man that tooke not God for his ſtrength: but truſted vnto the multitude of his riches,

riches, and strengthened himselfe in his wickednes.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I will alwayes giue thankes vnto thee, for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53. Euening prayer.

THe foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doeth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without vnderstanding that worke wickednes: eating vp my people as if they would eat bread? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of them that besieged thee: thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuity.

8 Then should Iacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue me, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I giue thee.

and praise thy Name, O Lord: because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heed vnto me, and heare mee: how I mourne in my prayer and am vexed.

3 The enemy crieth so, and the vngodly commeth on so fast: for they are minded to do me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a doue: for then would I flee away, and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues (O Lord) and diuide them: for I haue spied vnrighteousnesse and strife in the city.

10 Day and night they goe about within the walles thereof: mischiefe also and sorrow are in the midst of it.

11 Wickednesse is therein: deceit and guile goe not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him:

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 Wee tooke sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednes is in their dwellings, and among them.

17 As for mee, I will call vpon God: and the Lord shall saue me.

18 In

18 In the euening and morning, and at noone day will I pray, and that instantly: and hee shall heare my voyce.

19 It is he that hath deliuered my soule in peace from the battell that was against mee: for there were many with me.

20 Yea, euen God that endureth for euer shall heare mee, and bring them downe: for they will not turne, nor feare God.

21 Hee laid his hands vpon such as be at peace with him: and he brake his Couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his words were smoother then oyle, and yet be they very swords.

23 O cast thy burthen vpon the Lord, and hee shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitfull men, shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. } *Morning*
Psal. 56. } *prayer.*

BEe mercifull vnto me, O God, for man goeth about to deuoure me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most Highest.

3 Neuertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They daily mistake my words: all that they imagine, is to doe me euill.

6 They hold all together, and keepe themselues close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottle: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thankes.

13 For thou hast deliuered my soule from death, and my feet from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BEe mercifull vnto me, O God, be mercifull vnto mee, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyranny be ouerpast.

2 I will call vnto the most high God, euen vnto the God that shall performe the cause which I haue in hand.

3 He shall send from heauen: and saue mee from the reproofe of him that would eate me vp.

4 God shall send foorth his mercy and trueth: my soule is among lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laid a net for my feet, and pressed downe my soule: they haue digged a pit before me, and are fallen into the midst of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake lute and harpe: I my selfe will awake right early.

10 I will giue thankes vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnesse, O ye Congregation: and doe yee iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they bee borne, they goe astray and speake lies.

4 They are as venemous as the poyson of a serpent: euen like the deafe adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the iawbones of the lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and be like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hot with thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce, when hee seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59. } *Euening prayer.*

DEliuer me from mine enemies (O God:) defend me from them that rise vp against me.

2 O deliuer mee from the wicked doers: and saue me from the blood-thirsty men.

3 For loe, they lie waiting for my soule: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselues without my fault: arise thou therefore to helpe me, & behold.

5 Stand vp (O Lord God of hostes) thou God of Israel, to visit all the heathen: and be not merciful vnto them that offend of malicious wickednesse.

6 They go to and fro in the euening: they grin like a dog, and run about through the city.

7 Behold, they speake with their mouth, and swords are in their lips: for who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnes plenteously: and God shal let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall bee taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish; and know that it is God that ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grin like a dog, and will goe about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast beene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God thou hast cast vs out, and scattered vs abroad: thou hast also beene displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead

7 Gilead is mine, and Manasses is mine: Ephraim also is ſ strength of my head, Iudah is my lawgiuer.
8 Moab is my washpot, ouer Edom will I cast out my shoe: Philistia be thou glad of me.
9 Who will leade mee into the strong city: who will bring me into Edom?
10 Hast thou not cast vs out, O God: wilt thou not, O God, goe out with our hostes?
11 O be thou our helpe in trouble: for vaine is the helpe of man.
12 Through God will wee doe great actes: for it is he that shall tread downe our enemies.

Exaudi Deus. Psal. 61.

HEare my crying, O God: giue eare vnto my prayer.
2 From the ends of the earth will I call vpon thee: when my heart is in heauinesse.
3 O set me vp vpon the rocke that is higher then I: for thou hast been my hope, and a strong tower for me against the enemy.
4 I will dwell in thy Tabernacle for euer: and my trust shall be vnder the couering of thy wings.
5 For thou, O Lord, hast heard my desires: & hast giuen an heritage vnto those that feare thy Name.
6 Thou shalt graunt the King a long life: that his yeeres may endure throughout all generations.
7 He shall dwell before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.
8 So will I alwayes sing praise vnto thy Name: that I may daily performe my vowes.

Nonne Deo. Psal. 62. { *Morning prayer.*

MY soule truely waiteth still vpon God: for of him commeth my saluation.
2 He verely is my strength and my saluation: he is my defence, so that I shall not greatly fall.
3 How long wil ye imagine mischief against euery man: ye shalbe slaine all the sort of you, yea, as a tottering wall shal ye be, and like a broken hedge.
4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheleſſe, my ſoule, wait thou ſtill vpon God: for my hope is in him.

6 He truely is my ſtrength and my ſaluation: he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory; the rocke of my might, and in God is my truſt.

8 O put your truſt in him alway (ye people:) powre out your hearts before him, for God is our hope.

9 As for ſ children of men they are but vanity: the children of men are deceitfull vpon ſ weights, they are altogether lighter then vanity it ſelfe.

10 O truſt not in wrong and robbery, giue not your ſelues vnto vanity: if riches increaſe, ſet not your heart vpon them.

11 God ſpake once and twice: I haue alſo heard the ſame, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardeſt euery man according to his worke.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeek thee.

2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holineſſe: that I might behold thy power and glory.

4 For thy louing kindneſſe is better then the life it ſelfe: my lips ſhall praiſe thee.

5 As long as I liue will I magnifie thee on this manner: and lift vp my hands in thy Name.

6 My ſoule ſhall be ſatisfied euen as it were with marrow and fatneſſe: when my mouth praiſeth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Becauſe thou haſt beene my helper: therefore vnder the ſhadow of thy wings wil I reioyce.

9 My ſoule hangeth vpon thee; thy right hand hath vpholden me.

10 Theſe alſo that ſeeke the hurt of my ſoule: they ſhall goe vnder the earth.

11 Let them fall vpon the edge of the ſword: that they may be a portion for foxes.

12 But the King ſhall reioyce in God, all they alſo

also that sweare by him shalbe commended: for the mouth of them that speake lies shall be stopped.

Exaudi Deus. Psal. 64.

HEare my voyce, O God, in my prayer: preserue my life from feare of the enemy.

2 Hide me from ſ gathering together of the froward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoot at him, that is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: and commune among themselues, how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their owne tongues shall make them fall: insomuch that whoso seeth them, shall laugh them to scorne.

9 And all men ſ see it, shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

Te decet hymnus. Psal. 65. } *Euening prayer.*

THou, O God, art praised in Sion: and vnto thee shal the vow be performed in Ierusalem.

2 Thou that heareſt the prayer: vnto thee shall all flesh come.

3 My misdeeds preuaile against me: O be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chuseſt, and receiueſt vnto thee: he shall dwell in thy court, and shall bee satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shall shew vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast the mountaines:

taines: and is girded about with power.

7 Which ſtilleth the raging of the ſea: and the noiſe of his waues and the madneſſe of his people.

8 They alſo that dwell in the vttermoſt parts of the earth, ſhall be afraid at thy tokens: thou that makeſt the outgoings of the morning and euening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The riuer of God is full of water: thou prepareſt their corne, for ſo thou prouideſt for the earth.

11 Thou watereſt her furrowes, thou ſendeſt raine into the little valleys thereof: thou makeſt it ſoft with the drops of raine, and bleſſeſt the increaſe of it.

12 Thou crowneſt the yeere with thy goodnes: and thy clouds drop fatneſſe.

13 They ſhall drop vpon the dwellings of the wilderneſſe: and the little hils ſhall reioyce on euery ſide.

14 The folds ſhall be full of ſheepe: the valleys alſo ſhall ſtand ſo thicke with corne, that they ſhall laugh and ſing.

Iubilate Deo. Pſal. 66.

O Be ioyfull in God all ye lands: ſing praiſes vnto the honour of his Name, make his praiſe to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatneſſe of thy power ſhall thine enemies be found lyars vnto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

4 O come hither and behold the workes of God: how wonderfull he is in his doing toward the children of men.

5 He turned the ſea into dry land: ſo that they went thorow the water on foot, there did we reioyce thereof.

6 He ruleth with his power for euer, his eies behold the people: and ſuch as will not beleeue ſhall not be able to exalt themſelues.

7 O praiſe our God (yee people:) and make the voyce of his praiſe to be heard.

8 Which

8 Which holdeth our ſoule in life: and ſuffereth not our feet to ſlip.

9 For thou (O God) haſt prooued vs: thou alſo haſt tried vs, like as ſiluer is tried.

10 Thou broughteſt vs into the ſnare: and layedſt trouble vpon our loynes.

11 Thou ſuffereddſt men to ride ouer our heads: we went thorow fire and water, and thou broughteſt vs out into a wealthy place.

12 I will goe into thy houſe with burnt offerings: and will pay thee my vowes which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

13 I will offer vnto thee fat burnt ſacrifices, with the incenſe of rams: I will offer bullockes and goates.

14 O come hither and hearken, all ye that feare God: and I will tell you what hee hath done for my ſoule.

15 I called vnto him with my mouth: and gaue him praiſes with my tongue.

16 If I encline vnto wickednes with my heart: the Lord will not heare me.

17 But God hath heard me: and conſidered the voyce of my prayer.

18 Praiſed be God, which hath not caſt out my prayer: nor turned his mercy from me.

Deus miſereatur. Pſal. 67.

GOd bee mercifull vnto vs, and bleſſe vs: and ſhew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may bee knowne vpon earth: thy ſauing health among all nations.

3 Let the people praiſe thee, O God: yea, let all the people praiſe thee.

4 O let the nations reioyce and bee glad: for thou ſhalt iudge the folke righteouſly, and gouerne the nations vpon earth.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhal ȳ earth bring forth her increaſe: and God, euen our owne God ſhall giue vs his bleſſing.

7 God ſhall bleſſe vs; and all the ends of the world ſhall feare him.

Exurgat

Exurgat Deus. } *Morning*
Psal. 68. } *prayer.*

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoake vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at ỹ presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merry and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 Hee is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captiuity: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest foorth before the people: when thou wentest thorow the wildernes.

8 The earth shooke, & the heauens dropped at the presence of God: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was weary.

10 Thy Congregation shal dwel therein: for thou O God, hast of thy goodnes prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee, & were discomfited: & they of the household diuided ỹ spoile.

13 Though ye haue lien among the pots, yet shal ye be as the wings of a doue: that is couered with siluer wings, and her feathers like gold.

14 When ỹ Almighty scattered Kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so, yee high hils? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The

17 The charets of God are twenty thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuity captiue, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised bee the Lord daily: euen the God which helpeth vs, & powreth his benefits vpon vs.

20 He is our God, euen the God of whom commeth saluation: God is the Lord by whom wee escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan: mine own wil I bring againe, as I did sometime from ỹ deepe of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seene, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers goe before, the minstrels follow after: in the midst are the damosels playing with the Timbrels.

26 Giue thankes, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iudah their counsell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent foorth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the speare men, and multitude of the mighty are scattered abroad among the beasts of the people, (so that they humbly bring pieces of siluer:) and when hee hath scattered the people that delight in warre.

31 Then shall the Princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

32 Sing

32 Sing vnto God, O ye kingdomes of the earth: O ſing praiſes vnto the Lord.

33 Which ſitteth in the heauens ouer all from the beginning: loe, he doth ſend out his voyce, yea, and that a mighty voyce.

34 Aſcribe yee the power to God ouer Iſrael: his worſhip and ſtrength is in the clouds.

35 O God, wonderfull art thou in thy holy places: euen the God of Iſrael, he will giue ſtrength and power vnto his people. Bleſſed be God.

Saluum me fac. } { *Euening*
Pſal. 69. { { *prayer.*

SAue me, O God: for the waters are come in euen vnto my ſoule.

2 I ſticke faſt in the deepe mire, where no ground is: I am come into deepe waters, ſo that the floods run ouer me.

3 I am weary of crying, my throat is dry: my ſight faileth me, for waiting ſo long vpon my God.

4 They that hate mee without a cauſe, are moe then the haires of my head: they that are mine enemies, and would deſtroy me guiltleſſe, are mighty.

5 I payed them the things that I neuer tooke: God thou knoweſt my ſimpleneſſe, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſtes be aſhamed for my cauſe: let not thoſe that ſeeke thee, be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

8 I am become a ſtranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy houſe hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chaſtened my ſelfe with faſting: and that was turned to my reproofe.

11 I put on ſackcloth alſo: and they ieſted vpon me.

12 They that ſit in the gate ſpeake againſt me: and the drunkards make ſongs vpon me.

13 But, Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare

14 Heare mee, O God, in the multitude of thy mercy: euen in the trueth of thy ſaluation.

15 Take mee out of the myre that I ſinke not: O let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe ſwallow me vp: and let not the pit ſhut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindneſſe is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy ſeruant, for I am in trouble: O haſte thee, and heare me.

19 Draw nigh vnto my ſoule, and ſaue it: O deliuer me, becauſe of mine enemies.

20 Thou haſt known my reproofe, my ſhame and my diſhonor: mine aduerſaries are all in thy ſight.

21 Thy rebuke hath broken my heart: I am full of heauineſſe: I looked for ſome to haue pity on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirſty, they gaue me vineger to drinke.

23 Let their table be made a ſnare to take themſelues withall: & let the things ſ ſhould haue bin for their wealth, be vnto thē an occaſion of falling

24 Let their eyes be blinded that they ſee not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull diſpleaſure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten: aud they talke how they may vexe them whom thou haſt wounded.

28 Let them fall from one wickedneſſe to another: and not come into thy righteouſneſſe.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for mee, when I am poore and in heauineſſe: thy helpe (O God) ſhall liſt me vp.

31 I will praiſe the Name of God with a ſong: and magnifie it with thankeſgiuing.

32 This alſo ſhall pleaſe the Lord: better then a bullocke

a bullocke that hath hornes and hoofes.

33 The humble ſhall conſider this, and be glad: ſeeke ye after God, and your ſoule ſhall liue.

34 For the Lord heareth the poore: and deſpiſeth not his priſoners.

35 Let heauen and earth praiſe him: the ſea and all that moueth therein.

36 For God will ſaue Sion, and build the cities of Iudah: that men may dwell there, and haue it in poſſeſſion.

37 The poſterity alſo of his ſeruants ſhal inherit it: & they that loue his Name ſhall dwell therein.

Deus in adiutorium. Pſal. 70.

HAſte thee, O God, to deliuer me: make haſte to helpe me, O Lord.

2 Let them bee aſhamed and confounded, that ſeeke after my ſoule: let them be turned backeward and put to confuſion that wiſh me euill.

3 Let them (for their reward) be ſoone brought to ſhame: that cry ouer me, There, there.

4 But let all thoſe that ſeeke thee, bee ioyfull and glad in thee: and let all ſuch as delight in thy ſaluation, ſay alway, The Lord be praiſed.

5 As for me, I am poore and in miſery: haſte thee vnto me (O God.)

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

In te Domine ſperaui. Pſal. 71. } *Morning prayer.*

IN thee, O Lord, haue I put my truſt, let me neuer be put to confuſion: but rid mee and deliuer me in thy righteouſneſſe, incline thine eare vnto me, and ſaue me.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to helpe mee, for thou art my houſe of defence and my caſtle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I bin holden vp euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my praiſe ſhalbe alwayes of thee.

6 I am

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory, & honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haste thee to helpe me.

11 Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will goe foorth in the strength of the Lord God: and will make mention of thy righteousnes onely.

15 Thou (O God) hast taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forsake mee not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse (O God) is very high: and great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me? and yet didst thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought me to great honour: and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

21 My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My

22 My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

GIue the King thy iudgements (O God:) and thy righteousnesse vnto the Kings sonne.

2 Then shall he iudge the people according vnto right; and defend the poore.

3 The mountaines also shall bring peace: and the little hils righteousnesse vnto the people.

4 Hee shall keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sun and Moone endureth: from one generation to another.

6 He shal come down like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shalbe also from the one Sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wildernes shall kneele before him: his enemies shall licke the dust.

10 The Kings of Tharsis and of the Iles shall giue presents: the Kings of Arabia and Saba shall bring gifts.

11 All Kings shall fall downe before him: all nations shall doe him seruice.

12 For he shal deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 Hee shall be fauourable to the simple and needy: and shall preserue the soules of the poore.

14 He shal deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall be made euer vnto him, and daily shall he be praised.

16 There shalbe an heape of corne in the earth, high vpon the hils: his fruit shall shake like Libanus, and shall be greene in the city, like grasse vpon the earth.

17 His Name shall endure for euer, his Name shall remaine vnder the Sunne among the posteritie:

rities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel: which onely doth wonderous things.

19 And blessed be the Name of his Maiesty for euer: and all the earth shall bee filled with his Maiesty. Amen. Amen.

Quam bonus Israel. } *Euening*
Psal. 73. } *prayer.*

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheless my feet were almost gone: my treadings had well nigh slipt.

3 And why? I was grieued at the wicked: I do also see the vngodly in such prosperity.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they bee so holden with pride, and ouerwhelmed with cruelty.

7 Their eyes swell with fatnesse: and they doe euen what they lust.

8 They corrupt other, & speake of wicked blasphemy: their talking is against the most Highest.

9 For they stretch foorth their mouth vnto the heauen: & their tongue goeth through the world.

10 Therefore fall the people vnto them: and thereout sucke they no small aduantage.

11 Tush (say they) how should God perceiue it: is there knowledge in the most Highest?

12 Loe these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocency.

13 All the day long haue I beene punished: and chastened euery morning.

14 Yea, and I had almost said euen as they: but loe, then I should haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely

17 Namely, how thou doest set them in slippery places: and castest them downe, & destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearefull end?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: & there is none vpon earth, I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: & to speak of all thy workes, in the gates of the daughter of Zion.

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?

2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift vp thy feet, that thou mayest vtterly destroy euery enemy: which hath done euill in thy Sanctuary.

5 Thine aduersaries reare in the midst of thy Congregations: & set vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowne to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and haue

haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make hauoke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary do this dishonour: how long shall the enemy blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?

13 For God is my King of old: the helpe that is done vpon earth, he doeth it himselfe.

14 Thou diddest diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leuiathan in pieces: and gauest him to bee meat for the people in the wildernesse.

16 Thou broughtest out fountains & waters out of the hard rocks: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darknesse, and cruell habitations.

22 Oh let not the simple go away ashamed: but let the poore & needy giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blaspheneth thee daily.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, encreaseth euer more and more.

Confite-

Confitebimur tibi. Psal. 75. } *Morning prayer.*

VNto thee (O God) doe we giue thankes: yea, vnto thee doe we giue thankes.

2 Thy Name also is so nigh: and that doe thy wondrous workes declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East, nor from the West: nor yet from the South.

8 And why? God is the Iudge: hee putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and hee powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Iacob: and praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall bee exalted.

Notus in Iudea. Psal. 76.

IN Iury is God knowne: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bow: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proud are robbed, they haue slept their sleepe: and all the men, whose hands are mighty, haue found nothing.

6 At thy rebuke (O God of Iacob:) both the charet, and horse are fallen.

7 Thou, euen thou art to bee feared: and who may stand in thy sight when thou art angry?

8 Thou diddeſt cauſe thy iudgement to be heard from heauen: the earth trembled, and was ſtill.

9 When God aroſe to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenes of man ſhall turne to thy praiſe: and the fierceneſſe of them ſhalt thou refraine.

11 Promiſe vnto the Lord your God, and keepe it, all ye that be round about him; bring preſents vnto him that ought to be feared.

12 He ſhall refraine the ſpirit of Princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Pſal. 77.

I Will cry vnto God with my voyce: euen vnto God will I cry with my voyce, and he ſhall hearken vnto me.

2 In the time of my trouble I ſought the Lord: my ſore ran and ceaſed not, in the night ſeaſon my ſoule refuſed comfort.

3 When I am in heauineſſe, I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdeſt mine eyes waking: I am ſo feeble that I cannot ſpeake.

5 I haue conſidered the dayes of old: and the yeeres that are paſt.

6 I call to remembrance my Song: and in the night I commune with mine owne heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promiſe come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he ſhut vp his louing kindneſſe in diſpleaſure?

10 And I ſaid, It is mine owne infirmity: but I will remember the yeeres of the right hand of the moſt Higheſt.

11 I will remember the workes of the Lord: and call to minde the wonders of old time.

12 I will thinke alſo of all thy workes: and my talking ſhall be of thy doings.

13 Thy way, O God, is holy: who is ſo great a God (as our God?)

14 Thou art the God that doth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily deliuered thy people: euen the ſonnes of Iacob and Ioſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, & were afraid: the depths alſo were troubled.

17 The clouds powred out water, the ayre thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings ſhone vpon the ground, the earth was mooued and ſhooke withall.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not knowne.

20 Thou leddeſt thy people like ſheepe: by the hand of Moſes and Aaron.

Attendite, popule. } { *Euening*
Pſal. 78. } { *prayer.*

HEare my Law, O my people: encline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard ſentences of old.

3 Which we haue heard and knowne: and ſuch as our fathers haue told vs.

4 That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mighty and wonderfull workes that he hath done.

5 Hee made a Couenant with Iacob, and gaue Iſrael a Law: which hee commanded our forefathers to teach their children.

6 That their poſterity might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might ſhew their children the ſame.

8 That they might put their truſt in God: and not to forget the workes of God, but to keepe his Commandements.

9 And not to bee as their forefathers, a faithleſſe and ſtubborne generation: a generation, that ſet not their heart aright, and whoſe ſpirit cleaueth not ſtedfaſtly vnto God.

10 Like as the children of Ephraim: which being harneſſed, and carying bowes, turned themſelues backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But

12 But forgate what he had done: and the wonderfull worke that he had ſhewed for them.

13 Marueilous things did he in the ſight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the Sea, and let them goe thorow: he made the waters to ſtand on an heape.

15 In the day time alſo he led them with a cloude: and all the night through with a light of fire.

16 He claue the hard rockes in the wilderneſſe: and gaue them drinke thereof, as it had beene out of the great depth.

17 He brought waters out of the ſtony rocke: ſo that it guſhed out like the riuers.

18 Yet for all this they ſinned more againſt him: and prouoked the moſt Higheſt in the wilderneſſe.

19 They tempted God in their hearts: and required meat for their luſt.

20 They ſpake againſt God alſo, ſaying; Shall God prepare a table in the wilderneſſe?

21 He ſmote the ſtony rocke indeed, that the water guſhed out, and the ſtreames flowed withall: but can he giue bread alſo, or prouide fleſh for his people?

22 When the Lord heard this, hee was wroth: ſo the fire was kindled in Iacob, and there came vp heauy diſpleaſure againſt Iſrael.

23 Becauſe they beleeued not in God: and put not their truſt in his helpe.

24 So hee commanded the clouds aboue: and opened the doores of heauen.

25 He rained downe Manna alſo vpon them for to eat: and gaue them food from heauen.

26 So man did eate Angels food: for hee ſent them meat enough.

27 He cauſed the Eaſt wind to blow vnder heauen: and through his power hee brought in the South weſt wind.

28 He rained fleſh vpon them as thicke as duſt: and feathered foules like as the ſand of the Sea.

29 He let it fall among their tents: euen round about their habitation.

32 So they did eate and were well filled, for hee

gaue them their owne desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heauy wrath of God came vpon them, and slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his woudrous workes.

33 Therefore their dayes did he consume in vanity: and their yeeres in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Couenant.

38 But he was so mercifull that he forgaue their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: & would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a wind that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wilderneſſe: and grieued him in the desert.

42 They turned backe and tempted God: and moued the holy One in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the caterpillar: and their labour vnto the grashopper.

48 He destroyed their Vines with haileſtones: and their mulbery trees with the frost.

49 He

49 He ſmote their cattell alſo with haileſtones: and their flockes with hot thunderbolts.

50 He caſt vpon them the furiouſneſſe of his wrath, anger, diſpleaſure, and trouble: and ſent euill angels among them.

51 He made a way to his indignation, and ſpared not their ſoule from death: but gaue their life ouer to the peſtilence.

52 And ſmote all the firſt borne in Egypt: the moſt principall and mightieſt in the dwellings of Ham.

53 But as for his owne people, he led them forth like ſheepe: and carried them in the wilderneſſe like a flocke.

54 He brought them out ſafely that they ſhould not feare: and ouerwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which he purchaſed with his right hand.

56 He caſt out the heathen alſo before them: cauſed their land to be diuided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted and diſpleaſed the moſt high God: and kept not his Teſtimonies.

58 But turned their backes, and fell away like their forefathers: ſtarting aſide like a broken bow.

59 For they grieued him with their hill Altars: & prouoked him to diſpleaſure with their images.

60 When God heard this, he was wroth: and tooke ſore diſpleaſure at Iſrael.

61 So that he forſooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuity: and their beauty into the enemies hand.

63 He gaue his people ouer alſo vnto the ſword: and was wroth with his inheritance.

64 The fire conſumed their yong men: and their maidens were not giuen to marriage.

65 Their Prieſts were ſlaine with the ſword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of ſleepe: and like a giant refreſhed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the Tabernacle of Ioseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Iudah: euen the hill of Sion, which he loued.

70 And there hee builded his Temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose Dauid also his seruant: and tooke him away from the sheepe-folds.

72 As hee was following the Ewes great with young ones, he tooke him: that hee might feed Iacob his people, and Israel his inheritance.

73 So hee fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. } { *Morning*
Psal. 79. } { *prayer.*

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meat vnto the foules of the aire: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to bury them.

4 Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou bee angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowne thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iacob: and laid waste his dwelling place.

8 O remember not our old sins, but haue mercy vpon vs, and that soone: for wee are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and bee mercifull vnto our sinnes for thy Names sake.

10 Where-

10 Wherefore doe the heathen say: Where is now their God?

11 O let the vengeance of thy seruants blood that is shed: bee openly shewed vpon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnesse of thy power, preserue thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours haue blasphemed thee: reward thou them (O Lord) seuen fold into their bosome.

14 So we that be thy people, and sheepe of thy pasture, shall giue thee thankes for euer: and will alway bee shewing foorth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou Shepherd of Israel, thou that leadest Ioseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnes of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken root, it filled the land.

10 The hilles were couered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedges that all they that goe by, plucke off her grapes?

13 The wild Bore out of the wood doth root it

vp: and the wilde beasts of the field deuoure it.

14 Turne thee againe thou God of hostes, looke downe from heauen: behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hosts: shew the light of thy countenance, & we shal be whole.

Exultate Deo. Psal. 81.

SIng we merrily vnto God our strength: make a cheerefull noise vnto the God of Iacob.

2 Take the Psalme, bring hither the Tabret: the merry Harpe, with the Lute.

3 Blow vp the Trumpet in the new Moone: euen in the time appointed, and vpon our solemne Feast day.

4 For this was made a Statute for Israel: and a Law of the God of Iacob.

5 This he ordained in Ioseph for a Testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts

lust;

luſt: and let them follow their own imaginations.

14 O that my people would haue hearkned vnto me: for if Iſrael had walked in my wayes.

15 I ſhould ſoone haue put downe their enemies: and turned mine hand againſt their aduerſaries.

16 The haters of the Lord ſhould haue bin found liars: but their time ſhould haue endured for euer.

17 He ſhould haue fed them alſo with the fineſt wheat flowre: and with honey out of the ſtony rocke ſhould I haue ſatisfied thee.

Deus ſtetit. { *Euening*
Pſal.82. { *prayer.*

GOd ſtandeth in the Congregation of Princes; hee is a Iudge among gods.

2 How long will yee giue wrong iudgement: and accept the perſons of the vngodly?

3 Defend the poore and fatherleſſe: ſee that ſuch as be in need and neceſsity haue right.

4 Deliuer the out-caſt and poore: ſaue them from the hand of the vngodly.

5 They will not be learned nor vnderſtand, but walke on ſtill in darkeneſſe: all the foundations of the earth be out of courſe.

6 I haue ſaid, yee are gods: and ye all are children of the moſt Higheſt.

7 But yee ſhall die like men: and fall like one of the Princes.

8 Ariſe, O God, and iudge thou the earth: for thou ſhalt take all heathen to thine inheritance.

Deus quis ſimilis? Pſal.83.

HOld not thy tongue, O God, keepe not ſtill ſilence: refraine not thy ſelfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee haue lift vp their head.

3 They haue imagined craftily againſt thy people: and taken counſell againſt thy ſecret ones.

4 They haue ſaid, Come, and let vs root them out, that they be no more a people: and that the name of Iſrael may bee no more in remembrance.

5 For they haue caſt their heads together with one conſent: and are confederate againſt thee.

6 The Tabernacles of the Edomites, and the Iſmaelites: the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amalek: the Philiſtines

shines, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou vnto them as to the Madianites: vnto Sisera, and vnto Iabin, at the brook of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the wind.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou, whose Name is Iehouah: art onely the most Highest ouer all the earth.

Quam dilecta? Psal. 84.

O How amiable are thy dwellings: thou Lord of hostes?

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: euen thine Altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going thorow the vale of misery, vse it for a well: & the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine Anointed.

10 For one day in thy Courts: is better then a thousand.

11 I had rather be a doore-keeper in the house of my God: then to dwell in the tents of vngodlines.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal. 85.

LOrd, thou art become gracious vnto thy land: thou hast turned away the captiuity of Iacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousnesse and peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shall direct his going in the way.

Inclina,

Inclina Domine. } { *Morning*
Psal.86. } { *prayer.*

BOw downe thine eare, O Lord, and heare me: for I am poore and in misery.

2 Preserue thou my soule, for I am holy: my God, saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call daily vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou Lord, art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer: and ponder the voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: & will praise thy Name for euermore.

13 For great is thy mercy toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long-suffering, plenteous in goodnesse and truth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me, may see it, and be ashamed: because thou, Lord, hast holpen me, & comforted me.

Funda-

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are spoken of thee: thou City of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, loe there was he borne.

5 And of Sion it shall be reported, that he was borne in her: and the most High shall establish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and trumpetters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling.

2 For my soule is full of trouble; and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue beene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deepe.

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord I haue called daily vpon thee, I haue stretched out mine hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe, and praise thee?

11 Shall thy louing kindnesse be shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wondrous workes be known in the darke:

darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and earely shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I suffered with a troubled mind.

16 Thy wrathfull displeasure goeth ouer mee: and the feare of thee hath vndone me.

17 They came round about me daily like water: and compassed me together on euery side.

18 My louers & friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. } *Euening*
Psal. 89. } *prayer.*

MY song shall bee alway of the louing kindnes of the Lord: with my mouth will I euer be shewing thy truth from one generation to another.

2 For I haue said, Mercy shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a Couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seed will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wondrous workes: and thy trueth in the Congregation of the Saints.

6 For who is he among the clouds: that shall be compared vnto the Lord?

7 And what is hee among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to bee had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy truth (most mightie Lord) is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mightie arme.

12 The heauens are thine, the earth also is thine: thou

thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the North and the South: Tabor and Hermon ſhall reioyce in thy Name.

14 Thou haſt a mighty arme: ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſſe and equity is the habitation of thy ſeat: mercy & truth ſhall go before thy face.

16 Bleſſed is the people (O Lord) that can reioyce in thee: they ſhall walke in the light of thy countenance.

17 Their delight ſhall be daily in thy Name: and in thy righteouſneſſe ſhall they make their boaſt.

18 For thou art the glory of their ſtrength: and in thy louing kindnes thou ſhalt lift vp our hornes

19 For the Lord is our defence: the holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions vnto thy Saints, and ſaidſt: I haue laid helpe vpon one that is mighty, I haue exalted one choſen out of the people.

21 I haue found Dauid my ſeruant: with my holy oile haue I anointed him.

22 My hand ſhall hold him faſt: and mine arme ſhall ſtrengthen him.

23 The enemy ſhall not be able to doe him violence: the ſon of wickedneſſe ſhall not hurt him.

24 I ſhall ſmite downe his foes before his face: and plague them that hate him.

25 My truth alſo and my mercy ſhall be with him: and in my Name ſhall his horne be exalted.

26 I will ſet his dominion alſo in the Sea: and his right hand in the floods.

27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſaluation.

28 And I will make him my firſt borne: higher then the Kings of the earth.

29 My mercy will I keep for him for euermore: and my Couenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forſake my Law: and walke not in my Iudgements.

32 If they breake my Statutes, and keepe not my Com-

Commandements: I will visit their offences with the rod, and their sinne with scourges.

33 Neuertheleſſe, my louing kindneſſe wil I not vtterly take from him: nor ſuffer my trueth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue ſworne once by my holineſſe, that I will not faile Dauid.

35 His ſeed ſhall endure for euer: and his ſeat is like as the Sunne before me.

36 Hee ſhall ſtand faſt for euermore as the Moone: and as the faithfull witneſſe in heauen.

37 But thou haſt abhorred and forſaken thine Anointed: and art diſpleaſed at him.

38 Thou haſt broken the Couenant of thy ſeruant: and caſt his crowne to the ground.

39 Thou haſt ouerthrowne all his hedges: and broken downe his ſtrong holds.

40 All they that goe by, ſpoyle him: and he is become a rebuke to his neighbours.

41 Thou haſt ſet vp the right hand of his enemies: and made all his aduerſaries to reioyce.

42 Thou haſt taken away the edge of his ſword: and gineſt him not victory in the battell.

43 Thou haſt put out his glory: and caſt his throne downe to the ground.

44 The dayes of his youth haſt thou ſhortned: and couered him with diſhonour.

45 Lord how long wilt thou hide thy ſelfe, for euer: and ſhall thy wrath burne like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liueth, and ſhall not ſee death: and ſhall he deliuer his ſoule from the hand of hell?

48 Lord, where are thy old louing kindneſſes: which thou ſwareſt vnto Dauid in thy truth?

49 Remember (Lord) the rebuke that thy ſeruants haue: and how I doe beare in my boſome the rebukes of many people.

50 Wherewith thine enemies haue blaſphemed thee, and ſlandered the footſteps of thine Anointed: praiſed bee the Lord for euermore. Amen. Amen.

Domine

Domine refugium. } { *Morning*
Psal. 90. } { *prayer.*

LOrd, thou haſt beene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made; thou art God from euerlaſting, and world without end.

3 Thou turneſt man to deſtruction: againe thou ſayeſt, Come againe ye children of men.

4 For a thouſand yeres in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 Aſſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſuddenly like the graſſe.

6 In the morning it is greene, & groweth vp: but in the euening it is cut down, dried vp, & withered.

7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathfull indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſinnes in the ſight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threeſcore yeeres and ten, and though men be ſo ſtrong, that they come to foureſcore yeeres: yet is their ſtrength then but labour and ſorrow, ſo ſoone paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, ſo is thy diſpleaſure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wiſedome.

13 Turne thee againe (O Lord) at the laſt: and be gracious vnto thy ſeruants.

14 O ſatisfie vs with thy mercy, & that ſoone: ſo ſhall we reioyce & be glad all ſ dayes of our life.

15 Comfort vs againe, now after the time that thou haſt plagued vs: and for the yeeres wherein we haue ſuffered aduerſity.

16 Shew thy ſeruants thy worke: and their children thy glory.

17 And the glorious Maieſty of the Lord our God be vpon vs: proſper thou the worke of our hands vpon vs, O proſper thou our handy worke.

Qui habitat. Psal. 91.

WHoso dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

5 Thou shalt not bee afraid for any terrour by night: nor for the arrow that flyeth by day.

6 For the pestilence that walketh in darknesse: nor for the sickness that destroieth in the noon day.

7 A thousand shal fal beside thee, & ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall none euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For hee shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go vpon the lion & adder: the yong lion & the dragon shalt thou tread vnder thy feet.

14 Because he hath set his loue vpon mee, therefore shall I deliuer him: I shall set him vp, because he hath knowne my Name.

15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thanks vnto the Lord: & to sing praises vnto thy Name, O most Highest.

2 To tell of thy louing kindnesse early in the morning: and of thy truth in the night season.

3 Vpon an instrument of ten strings, and vpon the Lute: vpon a loud instrument, and vpon the Harp.

4 For

4 For thou Lord hast made mee glad through thy works: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwise man doth not well consider this: and a foole doth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednesse doe flourish: then shall they bee destroyed for euer, but thou Lord art the most Highest for euermore.

8 For loe thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9 But mine horne shall be exalted like the horne of an Vnicorne: for I am anointed with fresh oile

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that arise vp against me.

11 The righteous shal flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shal flourish in the courts (of the house) of our God

13 They also shall bring fuorth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. } { *Euening.*
Psal. 93. } { *prayer.*

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.

2 Hee hath made the round world so sure: that it cannot be mooued.

3 Euer since the world began hath thy seat been prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voice: the floods lift vp their waues.

5 The waues of the Sea are mightie, and rage horribly: but yet the Lord that dwelleth on High is mightier.

6 Thy Testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus

Deus vltionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thy selfe.

2 Arise thou Iudge of the world: and reward the proud after their deseruing.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?

4 How long shall all wicked doers speake so disdainfully: and make such proud boasting?

5 They smite downe thy people, O Lord; and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Iacob regard it.

8 Take heed, ye vnwise among the people: O ye fooles, when will ye vnderstand?

9 He that planted the eare, shall he not heare: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chasteneſt (O Lord:) and teacheſt him in thy Law.

13 That thou maiest giue him patience in time of aduersity: vntill ſ pit be digged vp for ſ vngodly.

14 For the Lord will not faile his people; neither will he forsake his inheritance.

15 Vntill righteousnes turne againe vnto iudgement: all such as be true in heart shall follow it.

16 Who will rise vp with me against ſ wicked: or who will take my part against the euill doers?

17 If the Lord had not helped me: it had not failed, but my soule had beene put to silence.

18 But when I said, My foot hath slipped: thy mercy (O Lord) held mee vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a law?

21 They gather them together against the soule

of

of the righteous: & condemne the innocent blood.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompenſe them their wickedneſſe, and deſtroy them in their owne malice: yea, the Lord our God ſhall deſtroy them.

Venite, exultemus. } *Morning*
Pſal. 95. } *prayer.*

O Come, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

2 Let vs come before his preſence w thankſgiuing: & ſhew our ſelues glad in him with Pſalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hands are all the corners of the earth: and the ſtrength of the hils is his alſo.

5 The Sea is his, and he made it: and his hands prepared the dry land.

6 O come, let vs worſhip and fall downe: and kneele before the Lord our Maker.

7 For he is the Lord our God: and we are the people of his paſture, and the ſheepe of his hands.

8 To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderneſſe.

9 When your fathers tempted me: proued me, and ſaw my workes.

10 Forty yeres long was I grieued with this generation, and ſaid: It is a people that doe erre in their hearts, for they haue not knowne my wayes.

11 Vnto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Cantate Domino. Pſal. 96.

O Sing vnto the Lord a new Song: ſing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praiſe his Name: be telling of his ſaluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.

6 Glory and worſhip are before him: power and honour are in his Sanctuary.

7 Aſcribe vnto the Lord, (O ye kindreds of the people:) aſcribe vnto the Lord worſhip & power.
8 Aſcribe vnto the Lord the honour due vnto his Name: bring preſents, and come into his Courts.
9 O worſhip the Lord in the beauty of holineſſe: let the whole earth ſtand in awe of him.
10 Tell it out among the heathen, that the Lord is King: and that it is hee which hath made the round world ſo faſt that it cannot be moued, and how that he ſhall iudge the people righteouſly.
11 Let the heauens reioyce, and let the earth be glad: let the Sea make a noiſe, & all that therein is.
12 Let the field be ioyfull, and all that is in it: then ſhall all the trees of the wood reioyce before the Lord.
13 For he commeth, for he commeth to iudge the earth: and with righteouſnes to iudge the world, and the people with his truth.

Dominus regnauit. Pſal. 97.

THe Lord is King, the earth may be glad thereof: yea the multitude of the Iles may bee glad thereof.
2 Clouds and darkeneſſe are round about him: righteouſneſſe and iudgement are the habitation of his ſeat.
3 There ſhall goe a fire before him: and burne vp his enemies on euery ſide.
4 His lightnings gaue ſhine vnto the world: the earth ſaw it, and was afraid.
5 The hils melted like waxe at the preſence of the Lord: at the preſence of the Lord of the whole earth.
6 The heauens haue declared his righteouſneſſe: and all the people haue ſeene his glory.
7 Confounded be all they that worſhip carued images, and that delight in vaine gods: worſhip him all ye gods.
8 Sion heard of it, and reioyced: and the daughters of Iudah were glad becauſe of thy Iudgements, O Lord.
9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.
10 O ye that loue the Lord, ſee that yee hate the thing which is euill: the Lord preſerueth the

ſoules

soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as bee true hearted.

12 Reioyce in the Lord ye righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. } { *Euening*
Psal. 98. } { *prayer.*

O Sing vnto the Lord a new song: for he hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

3 The Lord declared his saluation: his righteousnesse hath hee openly shewed in the sight of the heathen.

4 Hee hath remembred his mercy and truth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thankes.

6 Praise the Lord vpon the harpe: sing to the harpe with a Psalme of thanke giuing.

7 With trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the Sea make a noyse, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills bee ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnes shall he iudge the world: and the people with equity.

Dominus regnauit. Psal. 99.

THe Lord is King, be the people neuer so vnpatient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thankes vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou hast prepared equity: thou hast executed iudgement and righteousnesse in Iacob.

5 O magnifie the Lord our God: and fall downe before his footstoole, for he is holy.

6 Moses

6 Moſes and Aaron among his Prieſts, and Samuel among ſuch as call vpon his Name: theſe called vpon the Lord, and he heard them.

7 He ſpake vnto them out of the cloudy pillar: for they kept his Teſtimonies, and the Law that he gaue them.

8 Thou heardeſt them (O Lord our God:) thou forgaueſt them, O God, and puniſhedſt their owne inuentions.

9 O magnifie the Lord our God, & worſhip him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Pſal. 100.

O Be ioyfull in the Lord, all ye lands: ſerue the Lord with gladneſſe, and come before his preſence with a ſong.

2 Be ye ſure that the Lord he is God, it is he that hath made vs, and not we our ſelues: we are his people, and the ſheepe of his paſture.

3 O goe your way into his gates, with thankſgiuing, and into his courts with praiſe: be thankefull vnto him, and ſpeake good of his Name.

4 For the Lord is gracious, his mercy is euerlaſting: and his truth endureth from generation to generation.

Miſericordiam & iudicium. Pſal. 101.

MY Song ſhall be of mercy and iudgement: vnto thee, O Lord, will I ſing.

2 O let me haue vnderſtanding: in the way of godlineſſe.

3 When wilt thou come vnto me: I will walke in my houſe with a perfect heart.

4 I will take no wicked thing in hand, I hate the ſinnes of vnfaithfulneſſe: there ſhall no ſuch cleaue vnto me.

5 A froward heart ſhall depart from me: I will not know a wicked perſon.

6 Who ſo priuily ſlandereth his neighbour: him will I deſtroy.

7 Who ſo hath alſo a proud looke and high ſtomacke: I will not ſuffer him.

8 Mine eyes looke vpon ſuch as be faithfull in the land: that they may dwell with me.

9 Who ſo leadeth a godly life: he ſhall be my ſeruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shal not tarry in my sight.
11 I shall soone destroy all the vngodly that are in the land: that I may root out all wicked doers from the City of the Lord.

Domine, exaudi. } { *Morning,*
Psal. 102. } { *prayer.*

HEare my prayer, O Lord: and let my crying come vnto thee.
2 Hide not thy face from me in the time of my trouble: incline thine eares vnto mee when I call, O heare me, and that right soone.
3 For my daies are consumed away like smoake: and my bones are burnt vp as it were a fire-brand.
4 My heart is smitten downe and withered like grasse: so that I forgetto eate my bread.
5 For the voyce of my groning: my bones will scarce cleaue to my flesh.
6 I am become like a Pelican in the wildernes: and like an Owle that is in the desart.
7 I haue watched, and am euen as it were a Sparrow: that sitteth alone vpon the house top.
8 Mine enemies reuile me all the day long: and they that are mad vpon mee, are sworne together against mee.
9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.
10 And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.
11 My dayes are gone like a shadow: and I am withered like grasse.
12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.
13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.
14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.
15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiesty.
16 When the Lord shall build vp Sion: and when his glory shall appeare.
17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shalbe written for those that come after: and the people which shall bee borne, shall praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuity: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Ierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought down my strength in my iourney: and shortened my dayes.

24 But I said, O my God, take mee not away in the midst of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee young and lusty as an Eagle.

6 The Lord executeth righteousnes, and iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 Hee

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

14 For hee knoweth whereof wee be made: hee remembreth that we are but dust.

15 The dayes of man are but as grasse: for hee flourisheth as a flower of the field,

16 For assoone as the wind goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnes of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seat in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, yee Angels of his, ye that excell in strength: ye that fulfill his Commandement, and hearken vnto the voyce of his words.

21 O praise the Lord, all ye his hosts: ye seruants of his that doe his pleasure.

22 O speake good of the Lord, all yee works of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic, anima mea. } { *Euening*
Psal. 104. } { *prayer.*

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiesty and honour.

2 Thou deckest thy selfe with light, as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which laieth the beames of his chamber in the waters: and maketh the clouds his charet, and walketh vpon the wings of the wind.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it neuer should moue at any time.

6 Thou couerdst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hils, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

10 He sendeth his springs into the riuers: which run among the hilles.

11 All beasts of the field drinke thereof: and the wild asses quench their thirst.

12 Besides them shall the foules of the ayre haue their habitation: and sing among the branches.

13 He watereth the hills from aboue: the earth is filled with the fruit of thy workes.

14 He bringeth forth grasse for the cattell: and greene herbe for the seruice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the cedars of Libanus which he hath planted.

17 Where in the birds make their nests: and the fir-trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wilde goats: and so are the stony rockes for the conies.

19 He appointed the Moon for certaine seasons: and the Sun knoweth his going downe.

20 Thou makest darknesse, that it may be night: wherein all the beasts of the forrest doe moue.

21 The Lions roaring after their prey: doe seeke their meat at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dens.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, & there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These wait all vpon thee: that thou mayest giue them meat in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou letterest thy breath goe forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious maiesty of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hils, they shall smoake.

33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the vngodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. } *Morning*
Psal. 105. } *prayer.*

O Giue thankes vnto the Lord, and call vpon his Name: tell ye people what things he hath done.

2 O Let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous works that he hath done: his wonders, and the iudgments of his mouth.

6 O ye seed of Abraham his seruant: yee children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath been alway mindfull of his Couenant and promise: ỹ he made to a thousand generations.

9 Euen the Couenant that he made with Abraham: and the oath that he sware vnto Isaac.

10 And appointed the same vnto Iacob for a law: and to Israel for an euerlasting Testament.

11 Saying, Vnto thee will I giue the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He suffered no man to doe them wrong: but reproued euen Kings for their sakes.

15 Touch not mine Anointed: and doe my Prophets no harme.

16 Moreouer, hee called for a dearth vpon the land: and destroyed all the prouision of bread.

17 But hee had sent a man before them: euen Ioseph, which was sold to be a bond-seruant.

18 Whose feet they hurt in the stockes: the iron entred into his soule.

19 Vntill the time came that his cause was knowne: the word of the Lord tried him.

20 The King sent and deliuered him: the Prince of the people let him goe free.

21 He made him lord also of his house: and ruler of all his substance.

22 That hee might informe his Princes after his will: and teach his Senators wisedome.

23 Israel also came into Egypt: and Iacob was a stranger in the land of Ham.

24 And hee increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so, that they hated his people: and dealt vntruely with his seruants.

26 Then sent he Moses his seruant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 He

29 Hee turned their waters into blood: and slew their fish.

30 Their land brought foorth frogs: yea, euen in their Kings chambers.

31 He spake the word, and there came all maner of flies: and lice in all their quarters.

32 Hee gaue them haile stones for raine: and flames of fire in their land.

33 Hee smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 Hee spake the word, and the grashoppers came, and caterpillars innumerable: and did eate vp all the grasse in their land, and deuoured the fruit of their ground.

35 Hee smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them foorth also with siluer and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and hee filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ran in dry places.

41 For why? hee remembred his holy promise: and Abraham his seruant.

42 And he brought foorth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the heathen: and they tooke the labours of the people in possession.

44 That they might keepe his Statutes: and obserue his Lawes.

Confitemini Domino. *Psal.* 106. } *Euening prayer.*

O Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Who can expresse the noble acts of the Lord: or shew foorth all his praise?

3 Blessed are they that alway keepe iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fa-

hour that thou beareſt vnto thy people: O viſit me with thy ſaluation.

5 That I may ſee the felicity of thy choſen: and reioyce in the gladneſſe of thy people, and giue thankes with thine inheritance.

6 Wee haue ſinned with our fathers: we haue done amiſſe, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſſe in remembrance: but were diſobedient at the Sea, euen at the red Sea.

8 Neuertheleſſe, he helped them for his Names ſake: that he might make his power to be knowne.

9 He rebuked the red Sea alſo, and it was dryed vp: ſo he led them thorow the deepe, as thorow a wilderneſſe.

10 And he ſaued them from ſ aduerſaries hand: and deliuered them from the hand of the enemy.

11 As for thoſe that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and ſang praiſe vnto him.

13 But within a while they forgate his workes: and would not abide his counſell.

14 But luſt came vpon them in the wilderneſſe: and they tempted God in the deſart.

15 And he gaue them their deſire: and ſent leanneſſe withall into their ſoule.

16 They angred Moſes alſo in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and ſwallowed vp Dathan: and couered the Congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worſhipped the molten image.

20 Thus they turned their glory: into the ſimilitude of a calfe that eateth hay.

21 And they forgat God their Sauiour: which had done ſo great things in Egypt.

22 Wonderous works in the land of Ham: and fearefull things by the red ſea.

23 So he ſaid he would haue deſtroyed them, had not Moſes his choſen ſtood before him in the gap:

to turne away his wrathfull indignation, leſt hee ſhould deſtroy them.

24 Yea, they thought ſcorne of that pleaſant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift hee vp his hand againſt them: to ouerthrow them in the wildernesſe.

27 To caſt out their ſeed among the nations: and to ſcatter them in the lands.

28 They ioyned themſelues vnto Baal-Peor: and ate the offrings of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then ſtood vp Phinees and prayed: and ſo the plague ceaſed.

31 And that was counted vnto him for righteouſneſſe: among all poſteritires for euermore.

32 They angred him alſo at the waters of ſtrife: ſo that hee puniſhed Moſes for their ſakes.

33 Becauſe they prouoked his ſpirit: ſo that hee ſpake vnaduiſedly with his lips.

34 Neither deſtroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their workes.

36 Inſomuch that they worſhipped their idols, which turned to their owne decay: yea, they offered their ſonnes and daughters vnto deuils.

37 And ſhed innocent blood, euen the blood of their ſonnes and of their daughters: whom they offered vnto the idols of Canaan, and the land was defiled with blood.

38 Thus were they ſtained with their own works: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his owne inheritance.

40 And he gaue them ouer into the hands of the heathen: and they that hated them were lords ouer them.

41 Their enemies oppreſſed them: and had them in ſubiection.

42 Many a time did hee deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheleſſe, when he ſaw their aduerſity: he heard their complaint.

44 Hee thought vpon his Couenant, and pitied them according to the multitude of his mercies: yea, hee made all thoſe that led them away captiue, to pity them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy Name, and make our boaſt of thy praiſe.

46 Bleſſed be the Lord God of Iſrael, from euerlasting, and world without end: and let all the people ſay, Amen.

Confitemini Domino. } *Morning*
Pſal. 107. } *prayer.*

O Giue thankes vnto the Lord, for hee is gracious: and his mercy endureth for euer.

2 Let them giue thankes whom the Lord hath redeemed: and deliuered from the hand of the enemy.

3 And gathered them out of the lands, from the Eaſt, and from the Weſt: from the North, and from the South.

4 They went aſtray in the wildernes out of the way: and found no city to dwell in.

5 Hungry & thirſty: their ſoule fainted in them.

6 So they cried vnto the Lord in their trouble: and he deliuered them from their diſtreſſe.

7 Hee led them forth by the right way: that they might goe to the city where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

9 For he ſatisfieth the empty ſoule: and filleth the hungry ſoule with goodneſſe.

10 Such as ſit in darkeneſſe, and in the ſhadow of death: being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſell of the moſt High.

12 Hee alſo brought downe their heart through heaui-

heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brasse: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all manner of meat: and they were euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

20 Hee sent his word and healed them: and they were saued from their destruction.

21 O that men would therfore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the sacrifice of thankesgiuing: and tell out his workes with gladnesse.

23 They that goe downe to the Sea in ships: and occupy their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For hee maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they bee at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wildernesse: and drieth vp the water springs.

34 A fruitfull land maketh hee barren: for the wickednesse of them that dwell therein.

35 Againe, he maketh the wildernesse a standing water: and water springs of a dry ground.

36 And there hee setteth the hungry: that they may build them a city to dwell in.

37 That they may sowe their land, and plant vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe, when they are minished and brought low: through oppression, through any plague or trouble.

40 Though he suffer them to be euill intreated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of misery: and maketh him housholds like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Whoso is wise, will ponder these things: and they shall vnderstand the louing kindnes of the Lord.

Paratum cor meum. ℣ *Euening*
Psal. 108. ℟ *prayer.*

O God, my heart is ready, my heart is ready: I will sing and giue praise with the best member that I haue.

2 Awake thou Lute and harpe: I my selfe will awake right early.

3 I will giue thankes vnto thee, O Lord, among the people: I will sing praises vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the clouds.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That

6 That thy beloued may bee deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his holinesse: I will reioyce therefore, and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Iuda is my Law-giuer, Moab is my washpot: ouer Edom will I cast out my shooe, vpon the Philistines will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God? and wilt not thou, O God, goe foorth with our hosts?

12 O helpe vs against the enemy: for vaine is the helpe of man.

13 Through God we shall doe great actes: and it is he that shall tread downe our enemies.

Deus laudam. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against me with false tongues: they compassed me about also with words of hatred, and fought against mee without cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to bee ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sin.

7 Let his dayes bee few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoile his labour.

11 Let there bee no man to pity him: nor to haue compassion vpon his fatherlesse children.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

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6 That thy beloued maybee deliuered: let thy right hand saue them, and heare thou me.

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10 Let the extortioner consume all that he hath: and let the stranger spoile his labour.

11 Let there bee no man to pity him: nor to haue compassion vpon his fatherlesse children.

12 Let his posterity bee destroyed: and in the next generation let his name bee cleane put out.

13 Let the wickednesse of his fathers bee had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memoriall of them from off the earth.

15 And that because his minde was not to doe good: but persecuted the poore helpelesse man, that hee might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: hee loued not blessing, therefore shall it be farre from him.

17 Hee clothed himselfe with cursing, like as with a raiment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloake that he hath vpon him: and as the girdle that hee is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with me (O Lord God) according vnto thy Name: for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me (O Lord my God:) Oh saue me according to thy mercy.

26 And they shall know how that this is thine hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries be clothed with shame: and let them couer themselues with their owne confusion as with a cloake.

29 As for me, I will giue great thankes vnto the Lord

Lord with my mouth: and praiſe him among the multitude.

30 For hee ſhall ſtand at the right hand of the poore: to ſaue his ſoule from vnrighteous Iudges

Dixit Dominus. } { *Morning*
Pſal. 110. } { *prayer.*

THe Lord ſaid vnto my Lord, Sit thou on my right hand: vntill I make thine enemies thy footſtoole.

2 The Lord ſhall ſend the rod of thy power out of Sion: bee thou ruler euen in the midſt among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will offerings with an holy worſhip: the dew of thy birth is of the wombe of the morning.

4 The Lord ſware and will not repent: Thou art a Prieſt for euer, after the order of Melchiſedech.

5 The Lord vpon thy right hand: ſhall wound euen Kings in the day of his wrath.

6 Hee ſhall iudge among the heathen, hee ſhall fill the places with the dead bodies: and ſmite in ſunder the heads ouer diuers countreys.

7 Hee ſhall drinke of the brooke in the way: therefore ſhall he lift vp his head.

Confitebor tibi. Pſal. 111.

I Will giue thanks vnto the Lord with my whole heart: ſecretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: ſought out of all them that haue pleaſure therein.

3 His worke is worthy to be praiſed and had in honour: and his righteouſneſſe endureth for euer.

4 The merciſull and gracious Lord hath ſo done his merueilous workes: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he ſhall euer be mindfull of his Couenant.

6 He hath ſhewed his people the power of his works: that he may giue them the heritage of the heathen.

7 The workes of his hands are verity and iudgement: all his Commandements are true.

8 They ſtand faſt for euer and euer: and are done in trueth and equity.

9 He

9 He sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerend is his Name.

10 The feare of the Lord is the beginning of wisdome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: hee hath great delight in his Commandements.

2 His seed shalbe mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shalbe in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be moued: and the righteous shall bee had in an euerlasting remembrance.

7 He will not bee afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished, and will not shrinke: vntill he see his desire vpon his enemies.

9 Hee hath dispersed abroad, and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: hee shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate, pueri. Psal. 113.

PRaise the Lord (yee seruants;) O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time foorth for euermore.

3 The Lords Name is praised: from the rising vp of the Sun, vnto the going downe of the same.

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the myre.

7 That

7 That he may ſet him with the Princes: euen with the Princes of his people.

8 He maketh the barren woman to keep houſe; and to be a ioyfull mother of children.

In exitu Iſrael. } *Euening*
Pſal. 114. } *prayer.*

WHen Iſrael came out of Egypt: and the houſe of Iacob from among the ſtrange people.

2 Iuda was his Sanctuary: and Iſrael his dominion.

3 The Sea ſaw that, and fled: Iordan was driuen backe.

4 The mountaines ſkipped like rams: and the little hils like young ſheepe.

5 What aileth thee, O thou ſea, that thou fleddeſt: and thou Iordan that thou waſt driuen back?

6 Ye mountaines that ye ſkipped like rams: and ye little hils like young ſheepe?

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Iacob.

8 Which turned the hard rocke into a ſtanding water: and the flint ſtone into a ſpringing well.

Non nobis, Domine. Pſal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praiſe: for thy louing mercy, and for thy trueths ſake.

2 Wherefore ſhall the heathen ſay: Where is now their God?

3 As for our God, he is in heauen: he hath done whatſoeuer pleaſed him.

4 Their idoles are ſiluer and gold: euen the worke of mens hands.

5 They haue mouthes and ſpeake not: eyes haue they, and ſee not.

6 They haue eares and heare not: noſes haue they, and ſmell not.

7 They haue hands and handle not, feet haue they and walke not: neither ſpeake they thorow their throat.

8 They that make them are like vnto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Yee houſe of Aaron, put your truſt in the Lord;

Lord: he is their helper and defender.

11 Yee that feare the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath beene mindfull of vs, and he ſhall bleſſe vs: euen hee ſhall bleſſe the houſe of Iſrael, he ſhall bleſſe the houſe of Aaron.

13 Hee ſhall bleſſe them that feare the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that goe downe into the ſilence.

18 But we will praiſe the Lord: from this time foorth for euermore. Praiſe the Lord.

Dilexi quoniam. } { *Morning*
Pſal. 116. } { *prayer.*

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The ſnares of death compaſſed mee round about: and the paines of hell gate hold vpon me.

4 I ſhall find trouble and heauineſſe, and I ſhall call vpon the Name of the Lord: O Lord, I beſeech thee, deliuer my ſoule.

5 Gracious is the Lord, and righteous: yea, our God is mercifull.

6 The Lord preſerueth the ſimple: I was in miſery and he helped me.

7 Turne againe then vnto thy reſt, O my ſoule: for the Lord hath rewarded thee.

8 And why? thou haſt deliuered my ſoule from death: mine eyes from teares, and my feet from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I ſpeake, but I was ſore troubled: I ſaid in my haſte, All men are lyars.

11 What

11 What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine hand-maid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord, in the sight of all his people: in the Courts of the Lords house, euen in the middest of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all yee heathen: praise him all yee nations.

2 For his mercifull kindnesse is euer more and more towards vs: and the trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that hee is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the Name of the Lord will I destroy them.

12 They came about mee like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die, but liue: and declare the workes of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me the gates of righteousnesse: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperity.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: bind the sacrifice with cords, yea, euen vnto the hornes of the Altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. } *Euening*
Psal 119. } *prayer.*

BLessed are those that are vndefiled in the way: and walke in the Law of the Lord.

2 Blessed are they that keepe his Testimonies: and seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not be confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfained heart: when I shall haue learned the iudgements of thy righteousnesse.

8 I will keepe thy Ceremonies: O forsake me not vtterly.

In quo corriget.

WHerwithall shall a yong man cleanse his way: euen by ruling himselfe after thy Word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy Statutes.

5 With my lips haue I beene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy Testimonies: as in all manner of riches.

7 I will talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shall bee in thy Statutes: and I will not forget thy Word.

Retribue seruo tuo.

ODoe well vnto thy seruant: that I may liue and keepe thy Word.

2 Open thou mine eyes: that I may see the wondrous things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alwayes vnto thy Iudgements.

5 Thou

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from mee shame and rebuke: for I haue kept thy Testimonies.

7 Princes also did sit and speake against mee: but thy seruant is occupied in thy Statutes.

8 For thy Testimonies are my delight: and my counsellers.

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou me according to thy Word.

2 I haue knowledged my wayes, and thou hearedest me: O teach me thy Statutes.

3 Make me to vnderstand the way of thy Commandements: and so shall I talke of thy wondrous workes.

4 My soule melteth away for very heauinesse: comfort thou me according vnto thy Word.

5 Take from mee the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of truth: and thy Iudgements haue I laid before mee.

7 I haue stucken vnto thy Testimonies: O Lord, confound me not.

8 I will run the way of thy Commandements: when thou hast set my heart at liberty.

Legem pone. { *Morning prayer.*

TEach me, O Lord, the way of thy Statutes: and I shall keepe it vnto the end.

2 Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy Commandements: for therein is my desire.

4 Incline my heart vnto thy Testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy Word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy Iudgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lord: euen thy Saluation according vnto thy Word

2 So shall I make answere vnto my blasphemers: for my trust is in thy Word.

3 O take not the Word of thy truth vtterly out of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at liberty: for I seeke thy Commandements.

6 I will speake of thy Testimonies also euen before Kings: and will not be ashamed.

7 And my delight shall bee in thy Commandements: which I haue loued.

8 My hands also will I lift vp vnto thy Commandements, which I haue loued; and my studie shall be in thy Statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy Word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy Word hath quickened me.

3 The proud haue had mee exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting Iudgements, O Lord; and receiued comfort.

5 I am horribly afraid: for the vngodly that forsake thy Law.

6 Thy Statutes haue beene my Songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea, Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence, with my whole heart: O bee mercifull vnto mee according to thy Word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy Testimonies.

4 I made haſte, and prolonged not the time: to keepe thy Commandements.

5 The Congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will riſe to giue thankes vnto thee: becauſe of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſeruant: according vnto thy Word.

2 O learne me true vnderſtanding and knowledge: for I haue beleeued thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy Word.

4 Thou art good and gracious: O teach me thy Statutes.

5 The proud haue imagined a lie againſt mee: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath beene in thy Law.

7 It is good for me that I haue beene in trouble: that I may learne thy Statutes.

8 The Law of thy mouth is dearer vnto me: then thouſands of gold and ſiluer.

Manus tuæ feceruntme. } *Euening prayer.*

THy hands haue made mee and faſhioned me: O giue me vnderſtanding, that I may learne thy Commandements.

2 They that feare thee will be glad when they ſee me: becauſe I haue put my truſt in thy Word.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulneſſe haſt cauſed me to be troubled.

4 O let thy mercifull kindneſſe be my comfort: according to thy Word vnto thy ſeruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they goe wickedly

wickedly about to destroy me: but I will be occupied in thy Commandements.

7 Let such as feare thee, and haue knowne thy Testimonies: be turned vnto me.

8 O let my heart be sound in thy Statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy Word.

2 Mine eyes long sore for thy Word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet doe I not forget thy Statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy Commandements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an end of mee vpon earth: but I forsooke not thy Commandements.

8 O quicken me, after thy louing kindnes: and so shall I keepe the Testimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine Ordinance: for all things serue thee.

4 If my delight had not beene in thy Law: I should haue perished in my trouble.

5 I will neuer forget thy Commandements: for with them thou hast quickened me.

6 I am thine, O saue me: for I haue sought thy Commandements.

7 The vngodly laid wait for me, to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi.

LOrd, what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy Commandements hast made

mee wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy Testimonies are my study.

4 I am wiser then the aged: because I keepe thy Commandements.

5 I haue refrained my feet from euery euill way: that I may keepe thy Word.

6 I haue not shrunke from thy Iudgements: for thou teachest me.

7 O how sweet are thy words vnto my throat: yea, swecter then hony vnto my mouth.

8 Through thy Commandements I get vnderstanding: therefore I hate all euill wayes.

Lucerna pedibus meis. { *Morning prayer.*

THy Word is a lanterne vnto my feet: and a light vnto my pathes.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous Iudgements.

3 I am troubled aboue measure: quicken mee (O Lord) according to thy Word.

4 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy Iudgements.

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for mee: but yet I swarued not from thy Commandements.

7 Thy Testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applyed my heart to fulfill thy Statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and shield: and my trust is in thy Word.

3 Away from me yee wicked: I will keepe the Commandements of my God.

4 O stablish me according to thy Word, that I may liue: and let mee not be disappointed of my hope.

5 Hold thou me vp, and I shall be safe: yea, my delight

delight shall bee euer in thy Statutes.

6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou putteſt away all the vngodly of the earth like droſſe: therefore I loue thy Teſtimonies.

8 My fleſh trembleth for feare of thee: and I am afraid of thy Iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppreſſours.

2 Make thou thy ſeruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are waſted away with looking for thy health: and for the Word of thy righteouſneſſe.

4 O deale with thy ſeruant according vnto thy louing mercy: and teach me thy Statutes.

5 I am thy ſeruant, O grant me vnderſtanding: that I may know thy Teſtimonies.

6 It is time for thee, Lord, to lay to thine hand: for they haue deſtroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious ſtone.

8 Therefore hold I ſtraight all thy Commandements: and all falſe wayes I vtterly abhorre.

Mirabilia.

THy Teſtimonies are wonderfull: therefore doeth my ſoule keepe them.

2 When thy Word goeth forth: it giueth light and vnderſtanding vnto the ſimple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

4 O look thou vpon me, & be mercifull vnto me: as thou vſeſt to doe vnto thoſe that loue thy Name.

5 Order my ſteps in thy Word: and ſo ſhall no wickedneſſe haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and ſo ſhall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy ſeruant: and teach me thy Statutes.

8 Mine eyes guſh out with water: becauſe men keepe not thy Law.

Iuſtus es, Domine.

RIghteous art thou, O Lord: and true is thy Iudgement.

2 The Teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeale hath euen conſumed mee: becauſe mine enemies haue forgotten thy words.

4 Thy Word is tryed to the vttermoſt: and thy ſeruant loueth it.

5 I am ſmall and of no reputation: yet doe I not forget thy Commandements.

6 Thy righteouſneſſe is an euerlaſting righteouſneſſe: and thy Law is the trueth.

7 Trouble and heauineſſe haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteouſnes of thy Teſtimonies is euerlaſting: O grant me vnderſtanding, and I ſhall liue.

Clamaui in toto corde meo. } { *Euening prayer.*

I Call with my whole heart: heare me, O Lord, I will keepe thy Statutes.

2 Yea, euen vpon thee doe I call: helpe me, and I ſhall keepe thy Teſtimonies.

3 Early in the morning doe I cry vnto thee: for in thy Word is my truſt.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce, O Lord, according vnto thy louing kindneſſe: quicken mee according as thou art wont.

6 They draw nigh that of malice perſecute me: and are farre from thy Law.

7 Bee thou nigh at hand, O Lord: for all thy Commandements are true.

8 As concerning thy Teſtimonies, I haue knowne long ſince: that thou haſt grounded them for euer.

Vide humilitatem.

O Conſider mine aduerſitie, and deliuer mee: for I doe not forget thy Law.

2 Auenge thou my cauſe, and deliuer mee: quicken me according vnto thy Word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken mee as thou art wont.

5 Many there are that trouble me, and perſecute me: yet doe I not ſwarue from thy Teſtimonies.

6 It grieueth me when I ſee the tranſgreſſours: becauſe they keepe not thy Law.

7 Conſider, O Lord, how I loue thy Commandements: O quicken mee according to thy louing kindneſſe.

8 Thy word is true from euerlaſting: all the iudgements of thy righteouſneſſe endure for euermore.

Principes perſecuti ſunt.

PRinces haue perſecuted mee without a cauſe: but my heart ſtandeth in awe of thy Word.

2 I am as glad of thy word: as one that findeth great ſpoiles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praiſe thee: becauſe of thy righteous iudgements.

5 Great is the peace, that they haue which loue thy Law: and they are not offended at it.

6 Lord I haue looked for thy ſauing health: and done after thy Commandements.

7 My ſoule hath kept thy Teſtimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Teſtimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderſtanding according to thy word.

2 Let my ſupplication come before thee: deliuer me according to thy Word.

3 My lips ſhall ſpeake of thy praiſe: when thou haſt taught me thy Statutes.

4 Yea, my tongue ſhall ſing of thy Word: for all thy Commandements are righteous.

5 Let thine hand helpe mee: for I haue choſen thy Commandements.

6 I haue longed for thy ſauing health, O Lord: and in thy Law is my delight.

7 O let my ſoule liue, and it ſhall praiſe thee: and thy Iudgements ſhall helpe me.

8 I haue gone aſtray like a ſheepe that is loſt: Oh ſeeke thy ſeruant, for I do not forget thy Commandements.

Ad Dominum. } { *Morning*
Psal. 120. } { *prayer.*

WHen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall bee giuen or done vnto thee, thou false tongue: euen mighty and sharpe arrowes, with hot burning coales.

4 Woe is mee that I am constrained to dwell with Mesech: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuani oculos. Psal. 121.

I Will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foot to be moued: and he that keepeth thee, will not sleepe.

4 Behold, he that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sun shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out, and thy comming in: from this time forth for euermore.

Letatus sum. Psal. 122.

I Was glad when they said vnto me: Wee will goe into the house of the Lord.

2 Our feet shall stand in thy gates: O Ierusalem.

3 Ierusalem is builded as a city: that is at vnity in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

5 For there is the seat of Iudgement: euen the seat of the house of Dauid.

6 O pray for the peace of Ieruſalem: they ſhall proſper that loue thee.

7 Peace be within thy walls: and plenteouſnes within thy palaces.

8 For my brethren and companions ſakes: I will wiſh thee proſperity.

9 Yea, becauſe of the houſe of the Lord our God: I will ſeeke to doe thee good.

Ad te leuaui oculos meos. Pſal. 123.

VNto thee lift I vp mine eyes,: O thou that dwelleſt in the heauens.

2 Behold, euen as the eyes of ſeruants looke vnto the hand of their maſters, and as the eyes of a maiden vnto the hand of her miſtreſſe: euen ſo our eyes wait vpon the Lord our God, vntill hee haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly deſpiſed.

4 Our ſoule is filled with the ſcornefull reproofe of the wealthy: and with the deſpitefulnes of the proud.

Niſi quia Dominus. Pſal. 124.

IF the Lord himſelfe had not beene on our ſide, (now may Iſrael ſay:) if the Lord himſelfe had not beene on our ſide, when men roſe vp againſt vs,

2 They had ſwallowed vs vp quicke: when they were ſo wrathfully diſpleaſed at vs.

3 Yea, the waters had drowned vs: and the ſtreame had gone ouer our ſoule.

4 The deepe waters of the proud: had gone euen ouer our ſoule.

5 But praiſed be the Lord: which hath not giuen vs ouer for a prey vnto their teeth.

6 Our ſoule is eſcaped, euen as a bird out of the ſnare of the fouler: the ſnare is broken, and wee are deliuered.

7 Our helpe ſtandeth in the Name of the Lord which hath made heauen and earth.

Qui confidunt. Pſal. 125.

THey that put their truſt in the Lord, ſhall be euen as the mount Sion: which may not be remooued, but ſtandeth faſt for euer.

2 The hilles ſtand about Ieruſalem: euen ſo

ſtandeth the Lord round about his people from this time foorth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: leſt the righteous put their hand vnto wickedneſſe.

4 Doe well, O Lord: vnto thoſe that be good, and true of heart.

5 As for ſuch as turne backe vnto their owne wickedneſſe: the Lord ſhall leade them forth with the euill doers, but peace ſhall be vpon Iſrael.

In conuertendo. *Pſal. 126.* *Euening prayer.*

WHen the Lord turned againe the captiuity of Sion: then were wee like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then ſaid they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuity, O Lord: as the riuers in the South.

6 They that ſowe in teares: ſhall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth foorth good ſeed: ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

2 Except the Lord keepe the city: the watchman waketh but in vaine.

3 It is but loſt labour that yee haſte to riſe vp early, and ſo late take reſt, and eate the bread of carefulneſſe: for ſo he giueth his beloued ſleepe.

4 Loe children and the fruit of the wombe: are an heritage, and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the gyant: euen ſo are the young children.

6 Happy is the man that hath his quiuer full of them: they ſhall not be aſhamed when they ſpeake with their enemies in the gate.

Beati

Beati omnes. Psal. 128.

BLeſſed are all they that feare the Lord: and walke in his wayes.

2 For thou ſhalt eat the labours of thine hands: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitfull vine: vpon the walles of thine houſe.

4 Thy children like the Oliue branches: round about thy table.

5 Loe, thus ſhall the man bee bleſſed: that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſſe thee: that thou ſhalt ſee Ieruſalem in proſperity all thy life long.

7 Yea, that thou ſhalt ſee thy childrens children: and peace vpon Iſrael.

Sæpe expugnauerunt. Pſal. 129.

MAny a time haue they fought againſt mee from my youth vp: (may Iſrael now ſay.)

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed againſt me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the ſnares of the vngodly in pieces.

5 Let them be confounded, and turned backeward: as many as haue euill will at Sion.

6 Let them be euen as the graſſe growing vpon the houſe tops: which withereth before it bee plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the ſheaues, his boſome.

8 So that they which goe by, ſay not ſo much as the Lord proſper you: wee wiſh you good lucke in the Name of the Lord.

De profundis. Pſal. 130.

OVt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 O let thine eares conſider well: the voyce of my complaint.

3 If thou, Lord, wilt be extreame to marke what is done amiſſe: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

ſtandeth the Lord round about his people from this time foorth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: leſt the righteous put their hand vnto wickedneſſe.

4 Doe well, O Lord: vnto thoſe that be good, and true of heart.

5 As for ſuch as turne backe vnto their owne wickedneſſe: the Lord ſhall leade them forth with the euill doers, but peace ſhall be vpon Iſrael.

In conuertendo. Pſal. 126. — *Euening prayer.*

WHen the Lord turned againe the captiuity of Sion: then were wee like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then ſaid they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuity, O Lord: as the riuers in the South.

6 They that ſowe in teares: ſhall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth foorth good ſeed: ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

2 Except the Lord keepe the city: the watchman waketh but in vaine.

3 It is but loſt labour that yee haſte to riſe vp early, and ſo late take reſt, and eate the bread of carefulneſſe: for ſo he giueth his beloued ſleepe.

4 Loe children and the fruit of the wombe: are an heritage, and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the gyant: euen ſo are the young children.

6 Happy is the man that hath his quiuer full of them: they ſhall not be aſhamed when they ſpeake with their enemies in the gate.

Beati

Beati omnes. Psal. 128.

BLesſed are all they that feare the Lord: and walke in his wayes.

2 For thou ſhalt eat the labours of thine hands: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitfull vine: vpon the walles of thine houſe.

4 Thy children like the Oliue branches: round about thy table.

5 Loe, thus ſhall the man bee bleſſed: that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſſe thee: that thou ſhalt ſee Ieruſalem in proſperity all thy life long.

7 Yea, that thou ſhalt ſee thy childrens children: and peace vpon Iſrael.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought againſt mee from my youth vp: (may Iſrael now ſay.)

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed againſt me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the ſnares of the vngodly in pieces.

5 Let them be confounded, and turned backeward: as many as haue euill will at Sion.

6 Let them be euen as the graſſe growing vpon the houſe tops: which withereth before it bee plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the ſheanes, his boſome.

8 So that they which goe by, ſay not ſo much as the Lord proſper you: wee wiſh you good lucke in the Name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 O let thine eares conſider well: the voyce of my complaint.

3 If thou, Lord, wilt be extreame to marke what is done amiſſe: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I looke for the Lord, my soule doth wait for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sins.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it low, like as a child that is weaned from his mother: yea, my soule is euen as a weaned child.

4 O Israel, trust in the Lord: from this time foorth for euermore.

Memento Domine. Psal. 132. { *Morning prayer.*

LOrd remember Dauid: and all his trouble.

2 How he sware vnto the Lord: and vowed a vow vnto the Almighty God of Iacob.

3 I will not come within the tabernacle of mine house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye-lids to slumber: neither the temples of my head to take any rest.

5 Vntill I find out a place for the Temple of the Lord: an habitation for the mighty God of Iacob.

6 Loe, wee heard of the same at Ephrata: and found it in the wood.

7 Wee will goe into his Tabernacle: and fall low on our knees before his foot-stoole.

8 Arise, O Lord, into thy resting place: thou, and the Arke of thy strength.

9 Let thy Priests bee clothed with righteousnesse: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine Anointed.

11 The Lord hath made a faithfull oath vnto Dauid: and he shall not shrinke from it.

12 Of ỹ fruit of thy body: shal I set vpon thy seat.

13 If thy children will keepe my Couenant, and my

my Teſtimonies that I ſhall learne them: their children alſo ſhall ſit vpon thy ſeat for euermore.

14 For the Lord hath choſen Sion to be an habitation for himſelfe: he hath longed for her.

15 This ſhall bee my reſt for euer: here will I dwell, for I haue a delight therein.

16 I will bleſſe her victuals with increaſe: and will ſatisfie her poore with bread.

17 I will decke her Prieſts with health: and her Saints ſhall reioyce and ſing.

18 There ſhall I make ſ horne of Dauid to flouriſh: I haue ordained a lanterne for mine Anointed.

19 As for his enemies, I ſhall clothe them with ſhame: but vpon himſelfe ſhall his crowne flouriſh.

Ecce quàm bonum. Pſal. 133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnity.

2 It is like ſ precious ointment vpon the head, that ran downe vnto the beard: euen vnto Aarons beard, and went down to the ſkirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promiſed his bleſſing: and life for euermore.

Ecce nunc. Pſal. 134.

BEhold (now) praiſe the Lord: all ye ſeruants of the Lord.

2 Yee that by night ſtand in the houſe of the Lord: euen in the courts of the houſe of our God.

3 Lift vp your hands in the Sanctuary: and praiſe the Lord.

4 The Lord that made heauen and earth: giue thee bleſſing out of Sion.

Laudate Nomen. Pſal. 135.

OPraiſe the Lord, laud yee the Name of the Lord: praiſe it, O ye ſeruants of the Lord.

2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.

3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes vnto his Name, for it is louely.

4 For why? the Lord hath choſen Iacob vnto himſelfe: and Iſrael for his owne poſſeſſion.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 What-

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, and in all deepe places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the raine, bringing the winds out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 Hee hath sent tokens and wonders into the midst of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 Hee smote diuers nations: and slew mighty Kings.

11 Sehon King of the Amorites, and Og the King of Basan: and all the kingdomes of Canaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord, yee house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leui: yee that feare the Lord, praise the Lord.

21 Praised bee the Lord out of Sion: which dwelleth at Ierusalem.

Confitemini. } *Euening*
Psal. 136. } *prayer.*

O Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 O giue thankes vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord of all lords: for his mercie endureth for euer.

4 Which

4 Which onely doeth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer,

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand and a stretched out arme: for his mercy endureth for euer.

13 Which diuided the red sea in two parts: for his mercy endureth for euer.

14 And made Israel to goe thorow the midst of it: for his mercy endureth for euer.

15 But as for Pharaoh and his host, he ouerthrew them in ỹ red sea: for his mercy endureth for euer.

16 Which led his people thorow the wildernesse: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mighty Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the King of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which remembred vs when wee were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth food to all flesh: for his mercie endureth for euer.

26 O giue thankes vnto the God of heauen: for his mercy endureth for euer.

27 O giue thankes vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon wee ſate downe, and wept: when we remembred (thee) O Sion.

2 As for our harpes, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a ſong and melody in our heauineſſe: ſing vs one of the ſongs of Sion.

4 How ſhall wee ſing the Lords ſong? in a ſtrange land?

5 If I forget thee, O Ieruſalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Ieruſalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Ieruſalem: how they ſaid, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, waſted with miſery: yea, happy ſhall he be that rewardeth thee as thou haſt ſerued vs.

9 Bleſſed ſhall he be that taketh thy children: and throweth them againſt the ſtones.

Confitebor tibi. Psal. 138.

I Will giue thankes vnto thee, O Lord, with my whole heart: euen before the gods will I ſing praiſe vnto thee.

2 I will worſhip toward thy holy Temple, and praiſe thy Name, becauſe of thy louing kindneſſe and trueth: for thou haſt magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardeſt me: and endueſt my ſoule with much ſtrength.

4 All the Kings of the earth ſhall praiſe thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they ſhall ſing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he reſpect

ſpect vnto the lowly: as for the proud hee beholdeth him afarre off.

7 Though I walke in the midſt of trouble, yet ſhalt thou refreſh mee: thou ſhalt ſtretch foorth thine hand vpon the furiouſneſſe of mine enemies, and thy right hand ſhall ſaue me.

8 The Lord ſhall make good his louing kindneſſe toward me: yea, thy mercy, O Lord, endureth for euer, deſpiſe not then the works of thine owne hands.

Domine probaſti. } { *Morning*
Pſal. 139. } { *prayer.*

O Lord, thou haſt ſearched me out, and knowne mee: thou knoweſt my downe-ſitting, and mine vp-riſing, thou vnderſtandeſt my thoughts long before.

2 Thou art about my path, and about my bed: and ſpieſt out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.

4 Thou haſt faſhioned mee behinde and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither ſhall I goe then from thy ſpirit: or whither ſhall I goe then from thy preſence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there alſo.

8 If I take the wings of the morning: and remaine in the vttermoſt parts of the ſea.

9 Euen there alſo ſhall thy hand leade me: and thy right hand ſhall hold me.

10 If I ſay, Peraduenture the darkneſſe ſhall coner me: then ſhall my night be turned to day.

11 Yea, the darkneſſe is no darkneſſe with thee, but the night is as cleare as the day: the darkeneſſe and light (to thee) are both alike.

12 For my reines are thine: thou haſt couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my ſoule knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them!

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirsty men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try mee, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there bee any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me, Domine. Psal. 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: adders poyson is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserue mee from the wicked men, which are purposed to ouerthrow my goings.

5 The proud haue laid a snare for mee, and spread a net abroad with coards: yea, and set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischiefe of their owne lips fall vpon the head of them: that compasse me about.

10 Let

10 Let hot burning coales fall vpon them: let them be caſt into the fire, and into the pit, that they neuer riſe vp againe.

11 A man full of words ſhall not proſper vpon the earth: euill ſhall hunt the wicked perſon to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cauſe of the helpleſſe.

13 The righteous alſo ſhall giue thankes vnto thy Name: and the iuſt ſhall continue in thy ſight.

Domine, clamaui. Pſal. 141.

LOrd, I call vpon thee, haſte thee vnto me: and conſider my voyce, when I cry vnto thee.

2 Let my prayer be ſet foorth in thy ſight as the incenſe: and let the lifting vp of my hands bee an euening ſacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not my heart bee enclined to any euill thing: let me not be occupied in vngodly workes, with the men that worke wickedneſſe, leſt I eate of ſuch things as pleaſe them.

5 Let the righteous rather ſmite mee friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet againſt their wickednes.

7 Let their Iudges bee ouerthrowne in ſtony places: that they may heare my words, for they are ſweet.

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my truſt, O caſt not out my ſoule.

10 Keepe me from the ſnare that they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer eſcape them.

Voce mea ad Dominum. Pſal. 142. } *Euening prayer.*

I Cried vnto the Lord with my voyce: yea, euen vnto the Lord did I make my ſupplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cried vnto thee, O Lord, and said: Thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer me from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy Name: which thing if thou wilt grant me, then shall the righteous resort vnto my company.

Domine, exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto mee for thy trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing bee iustified.

3 For the enemy hath persecuted my soule, hee hath smitten my life downe to the ground: hee hath laid me in the darknesse, as the men that haue beene long dead.

4 Therefore is my spirit vexed within mee: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirsty land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy louing Spirit leade me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. *Psal.* 144. — *Morning prayer.*

BLessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender in whom I trust: which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heauens, O Lord, and come downe: touch the mountaines, and they shall smoake.

6 Cast foorth thy lightning, and teare them: shoot out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victory vnto Kings: and hast deliuered Dauid thy seruant from the perill of the sword.

11 Saue mee, and deliuer mee from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sonnes may grow vp as the young plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may be full and plenteous with

with all maner of store: that our sheepe may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour: that there be no decay, no leading into captiuity, and no complaining in our streets.

15 Happy are the people that be in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabote, Deus. Psal. 145.

I Will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for mee I will be talking of thy worship: thy glory, thy praise, and wondrous workes.

6 So that men shall speake of the might of thy marueilous acts: and I wil also tell of thy greatnes.

7 The memoriall of thine abundant kindnesse shall bee shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull: long suffering and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy Saints giue thankes vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowne vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth thorowout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all wait vpon thee, O Lord: and thou giuest them their meat in due season.

16 Thou openest thy hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 Hee will fulfill the desire of them that feare him: hee also will heare their cry, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda, anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in Princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth foorth, he shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is hee that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall be King for euermore: and throwout all generations.

Laudate Dominum. Psal. 147. { *Euening prayer.*

OPraise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to be thankefull.

2 The Lord doeth build vp Hierusalem: and gather together the outcasts of Israel.

3 Hee healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He

4 Hee telleth the number of the ſtarres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea and his wiſedome is infinite.

6 The Lord ſetteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O ſing vnto the Lord with thankſgiuing: ſing praiſes vpon the harpe vnto our God.

8 Which couereth the heauen with clouds, and prepareth raine for the earth: and maketh the graſſe to grow vpon the mountaines, and herbe for the vſe of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

10 Hee hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their truſt in his mercy.

12 Praiſe the Lord, O Hieruſalem: praiſe thy God, O Sion.

13 For he hath made faſt the barres of thy gates: and hath bleſſed thy children within thee.

14 Hee maketh peace in thy borders: and filleth thee with the flower of wheat.

15 Hee ſendeth foorth his commandement vpon earth: and his word runneth very ſwiftly.

16 He giueth ſnow like wooll: and ſcattereth the hoare froſt like aſhes.

17 He caſteth forth his yce like morſels: who is able to abide his froſt?

18 He ſendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He ſheweth his word vnto Iacob: his Statutes and ordinances vnto Iſrael.

20 Hee hath not dealt ſo with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Pſal. 148.

O Praiſe the Lord of heauen: praiſe him in the height.

2 Praiſe him all ye Angels of his: praiſe him all his hoſte.

3 Praiſe him Sunne and Moone: praiſe him all ye Starres and light.

4 Praiſe

4 Praiſe him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praiſe the Name of the Lord: for he ſpake the word, and they were made, hee commanded, and they were created.

6 He hath made them faſt for euer and euer: he hath giuen them a Law which ſhall not be broken.

7 Praiſe the Lord vpon earth: ye dragons and all deepes.

8 Fire and haile, ſnow and vapours: wind and ſtorme fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all Cedars.

10 Beaſts and all cattell: wormes and feathered fowles.

11 Kings of the earth, and all people: Princes and all Iudges of the world.

12 Young men and maidens, old men and children, praiſe the Name of the Lord: for his Name onely is excellent, and his praiſe aboue heauen and earth.

13 He ſhall exalt the horne of his people, all his Saints ſhall praiſe him: euen the children of Iſrael, euen the people that ſerueth him.

Cantate Domino. Pſal. 149.

O Sing vnto the Lord, a new ſong: let the Congregation of Saints praiſe him.

2 Let Iſrael reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praiſe his Name in the dance: let them ſing praiſes vnto him with tabret and harpe.

4 For the Lord hath pleaſure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praiſes of God be in their mouth: and a two edged ſword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their Kings in chaines: and their Nobles with linkes of iron.

9 That they may bee auenged of them, as it is written: Such honour haue all his Saints.

Laudate

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the trumpet: praise him vpon the lute and harpe.

4 Praise him in the cymbals and dances: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned cymbals: praise him vpon the loud cymbals.

6 Let everything that hath breath: praise the Lord.

FINIS.

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